AN AMPLE DECLARATION OF THE CHRISTIAN DOCTRINE,

Composed in Italian by the renowmed Cardinal, Card: Bellarmin. By the ordonnance of our holie Father the Pope, Clement the 8.

And Translated into English by R. H. Doctor of Diuinitie.

At S. Omers, 1624.

By IOHN HEIGHAM.

Cum priuilegio.

APPROBATIO.

ACceptis iudicijs duorum S. Theologiæ & linguæ Anglicanæ peritorum, librum hunc Doctrinæ Christianæ, ab Illustrissimo Cardinale Bellarmino Italicè compositum, & nunc Anglicè versum, nihil continere, quod fidei Catholicæ, aut bonis moribus adversetur, sed per omnia vtilissimum fore: illum tutò & vtiliter prælo committi posse iudicaui. Actum Duaci 7. Nouembris 1603.

Georg. Colvenerius S. Theol. Doct. ac Professor; & librorum in Academia Duacena Visitator.

A DECLARATION OF THE CHRISTIAN DOCTRINE.

For the vse of those that teach children, and other vnlearned persons; composed in forme of a Dialogue, betweene the Maister and the Scholar.

What Christian Doctrine is, and what are the principall parts therof.

THE I. CHAP.

Scholar.

S. SEeing I doe vnderstand, that it is necessarie to saluation, to know the Christian doctrine, I desire you to declare vnto me

what this doctrine is.

M. The Christian doctrine is a brief summe of all those thinges, which Christ our Lord hath taught, to shew vs the way of saluation.

S. How manie be the principal and most necessarie partes of this Doctrine?

M. Foure, to wit, the Creede, the Pater Noster, the ten Commandements, and the holie Sacraments.

S. Wherfore are there foure, and neither more nor fewer?

M Because these are three principall vertues. Faith, Hope, & Charitie, and Grace necessarie to saluation. And so, the Creede is necessarie for Faith, because it teacheth vs that which we haue to beleeue; the Pater noster, is ne-

ceſſarie for Hope, becauſe it teacheth vs what we haue to hope; the ten Commandements are neceſſarie for Charitie, becauſe they teach vs what we haue to do to pleaſe God; the Sacraments are neceſſary for grace, becauſe they are the inſtruments of grace by which thoſe vertues are receiued, and conſerued.

S. I would be glad you ſhould giue me ſome ſimilitude, to vnderſtand better, the neceſſitie of theſe foure parts of Chriſtian doctrine.

M. S. Auguſtine geueth vs the ſimilitude of a houſe: for as to make a houſe, it is needfull firſt to place the foundation, then to raiſe the walles, and laſt of all, to couer it with the roofe,

and to do these things, there are some instruments necessarie: so to make in our soule the buildinge of saluation, we haue neede of the foundation of Faith, the walles of Hope, the roofe of Charitie, and the Instruments, which are the most holy Sacramēts.

The declaration of the vsuall blessing, with the signe of the Crosse.

CHAP II.

S. BEfore we come vnto the first part of this doctrine, I would be glad you should giue me some taste of those things which are to be beleeued, declaring vnto me in grosse, and in summe, the most necessarie mysteries that

that are conteined in the Creede.

M. You haue reason and so I will doe. You must then know, that the Principal mysteries of our faith are two, & both two are conteined in the blessing, that we vse to make with the signe of the holie Crosse. The first misterie is, the vnitie & Trinitie of God: the second is, the Incarnation and Passion of our Sauiour.

S. What meaneth the Vnitie and Trinitie of God?

M. These are most high matters, and by little and litle are to be declared in the progresse of this doctrine: but for this time, it shal suffice to learne the names, and to vnderstand so much as you

may. The Vnitie of God signifieth, that besides al things created, there is one thing that hath not had beginning, but hath alwaies beene, and euer shall be, and hath made all other thinges, and maintayneth & gouerneth them, and is aboue all, most high, most noble, most glorious, most potent, absolutely. Patrone of all thinges: and this is called God. Who is one onlie, because there can not be more then one true Diuinitie, that is to say, one onlie Nature and Essence, infinitlie potent, holie, good, and so foorth. Yett not withstanding this Diuinitie is found in three persons, which are called the Father, the Sonne, and the Holie Ghoste, which

three persons are one onlie God, becauſe they haue the ſelfe ſame Diuinitie and Eſſence. As for example, if three persons here in earth, called Peter, Paul, and Iohn, ſhould haue one and the ſame bodie, they ſhould be called three persons, becauſe one is Peter, an other Paul, and an other Iohn: and yett they ſhould be one man onlie, and not three men, not hauing three bodies, nor three ſoules, but one bodie and one ſoule. This is not poſſible amongſt men, becauſe the beinge of a man is determinat and limited, and therfore cannot be in manie persons. But the being of God and his Diuinitie is infinite: and therfore the

ſelfe ſame Diuinitie of the Father, may be, and is found in the Sonne, and in the Holie Ghoſt. There be then three perſons, becauſe one is the Father, an other is the Sonne, and the third is the Holie Ghoſt. And yett they are one God onlie, becauſe they haue the ſame Diuinitie the ſame being, the ſame power, wiſedome, goodnes, and ſo forth.

S. Tell me now, what ſignifieth the Incarnation and Paſſion of our Sauiour?

M. You are to knowe, that the ſecond Diuine perſon, the which as wee haue ſaid, is called the Sonne, beſides his diuine being, which he had before the world was created, yea from all eternitie, tooke the fleſh and ſoule

dſman, that is to ſay, our whole nature, in the wombe of a moſt pure virgin, and ſo he who was before only God, came likewiſe to be Man: And after he had conuerſed with men thirtie and three yeares, teachinge the way of ſaluation, and working manie miracles, in the end he ſuffered him ſelfe to be nailed vppon a Croſſe, and on the ſame died to ſatisfie God, for the ſinnes of the whole worlde: and after three daies he roſe from death to life, and after fortie daies more, aſcended into heauen, as we ſhall ſhew in the declaration of the Creede: this is the Incarnation and Paſſion of our Sauiour.

S. Wherfore are theſe the

principall mysteries of our Faith?

M. Because in the first, is contained the first beginning, and last end of man: In the second the onlie and most effectuall meanes, to know that first beginning, and thus to attaine vnto the last end. And because in beleuing and confessing these two mysteries, wee manifest our selues distinct from all the false Sects of Gentiles, Turkes, Iewes and Heretikes: and lastly because without beleuing and confessing these two mysteries, no man can be saued.

S. How are these mysteries conteined in the signe of the Crosse?

M. We make the signe of the Crosse, when we say:

In the name of the Father, and of the Sonne, and of the Holie Ghoſt: and that in this forme: putting the right hande vnder the forehead, when we ſay, In the name of the Father: then vnder the breſt, when we ſay, and of the Sonne: laſtly from the leaft ſhoulder vnto the right, when we ſay, and of the Holie Ghoſt. And with all, the word, In the name, doth ſhew the vnitie of God: becauſe it is ſaid, in the name, and not in the names: and by the worde name, is alſo vnderſtoode, the diuine power and authoritie, which is one onlie in al the three perſons. Theſe wordes of the Father, of the Sonne, and of the Holie Ghoſt, do ſhew vnto vs, the Trinitie of perſons:

the signinge in forme of a Crosse, representeth vnto vs the Passion, & consequently, the Incarnation of the Sonne of God: the passing from the left shoulder to the right, and not from the right to the left, signifieth that by the Passion of our Sauiour, we are transferred from sinne vnto grace, from transitorie things vnto eternall, from death to life.

S. To what purpose is this signe of the Crosse made?

M. First it is made to shew that we are Christians, to wit, souldiers of our chiefe Emperor Christ, because this signe is, as it were an ensigne or liuerie, which distinguisheth the souldiers of Christ, from all the enemies of the Holie Church: to wit, Gen-

tils, Iewes, Turkes and Heretikes: beſides this ſigne is made to cal for Gods help in all our workes: becauſe with this ſigne, the moſt holie Trinitie is called to helpe by meanes of the Paſſion of our Sauiour: and therefore good Chriſtians vſe to make this ſigne, when they ariſe from bed, when they go to ſleepe, and in the beginninge of all other thinges which they haue to doe; finally this ſigne is made to arme vs againſt all temptations of the Diuel, becauſe the Diuel is afraid of this ſigne, and flieth from it, as malefactors do, when they ſee the ſigne of the officers of Iuſtice: and often times by meanes of this ſigne of the holie Croſſe, a man eſcapeth manie dangers, as

well ſpirituall as temporall, when he maketh it with faith and truſt of Gods mercie, and of the merits of Chriſt our Sauiour Aug. lib. 83. q. q. 79. Chryſ. hom. 55. in Matth.

The declaration of the Creede.

CHAP. 3.

Scholar.

S. NOw comming to the firſt part of the doctrine, I deſire to learne the Creede.

M. The Creede containeth twelue parts, which are called Articles; and they are twelue, according to the number of the twelue Apoſtles who compoſed the ſame, and are theſe. Leo ſer. 13. ad Pulcher.

1. I Beleeue in God the Father almightie, maker of heauen and earth.
2. And in Iesus-Christ, his onlie Sonne our Lord.
3. Who was conceiued by the Holie Ghost, borne of the Virgin Marie.
4. Suffered vnder Pontius Pilate, was crucified, dead, and buried, descended into hell.
5. The third day he rose againe from death.
6. Ascended into heauen: sitteth at the right hand of God the Father almightie.
7. From thence he shal come to iudge the quicke and the dead.
8. I beleeue in the Holie Ghost.
9. The holie Catholike

Church: the Communion of Saincts.
10. The remission of sinnes.
11. Resurrection of the flesh.
12. Life everlasting. Amen.
S. May it please you to declare to me the first article, worde by word. What signifieth, I beleeue?
M. It signifieth, I hould for certaine, and for most true, all that is contained in these twelue Articles: and the reason is this, because the same God hath taught the holy Apostles these sentences, and the holie Apostles the Church, and the Church doth teach them vs: and because it is impossible that God should say that which is false, I therfore beleeue these things more certainely, then those I see

ſee with myne eyes, & feele with my hands.

S. What meaneth: In God.

M. It meaneth that wee ought to beleeue firmely, that there is a God, albeit we do not ſee him with corporall eyes: and this God is one onlie, and therfore it is ſaid, in God, and not in Gods. And you muſt not imagine, that God is like to anie corporall thinge how greate or faire ſoeuer it be, but you muſt thinke, that God is a ſpirituall thinge, which euer was, & for euer ſhalbe, hath made the whole, filleth the whole, gouerneth the whole, knoweth and ſeeth euerie thing, and finally what thinge ſoeuer is repreſented vnto your eyes, or vnto your

imagination, you must say, that this which now is represented vnto me, is not God, because God is a thing infinitly better.

S. Wherfore is it said that God is a Father?

M. Because he is truly the Father of his onlie begotten Sonne, of whom we shall speake in the second article: and also because he is the Father of all good men, not by nature but by adoption: and finally because he is the Father of all creatures not by nature, or by adoption, but by creation: as we shall say hereafter in this same article.

S. Wherfore is he called Almightie?

M. Because it is a proper title of God, and albeit God

hath manie proper titles, as eternall, infinite, vnmeasurable and others, yet in this place the most fit is, that he is omnipotent, because it may not seeme hard vnto vs to beleeue, that he hath made heauen and earth of nothing, as in the words following is added. For that vnto him, who can do all that he will, and therby is omnipotent, nothing can be hard. And if you should say vnto me, God can not dye, nor sinne, and therfore it seemeth not that he can do all things. I would aunswere you, that to dye or to sinne is not power but impotencie, as when it is said of a most valiant soldiar, that he can ouercome all, and that he

cannot be ouercome of anie, it doth not preiudicate his force to say, that he can not be ouercome, because that he can be ouercome, is not strength, but weakenes.

S. What is signified by Creator?

M. It signifieth that God hath made all thinges of nothing, and he alone can bring them againe vnto nothinge. The Angells, Men and also Diuels can make, & vnmake some things, but they can not make them otherwise, thē of some kinde of matter which was before, neither can they vnmake them, but by changing them into some other thinge: as a Mason can not make a house of nothing, but he must haue stones, lyme, and

and woode: neither can he deſtroy it in bringinge it to nothinge, but into ſtones, duſt, wood, and ſuch like: ſo that God onlie is called, and is a Creator, becauſe he onlie hath no neede of anie matter to make all things.

S. Why is he called Creator of heauen and earth? hath not God alſo made the ayre, the water, ſtones, trees, men and all other things?

M. By heauen and earth, is alſo vnderſtood all that is in heauen and earth, as he that ſaith: a man hath a bodie, and a ſoule, meaneth alſo that he hath all things belonging to a bodie, as veines, bloud, bones ſinewes and the reſt: and all thinges belonginge vnto a ſoule, as vnderſtan-

ſtanding, will, memorie, internall and externall ſenſes, and the reſt: ſo that by heauen is vnderſtood the ayre where birds vſe to be, and all things aboue, where the clouds and the ſtarrs are, wherupon it is ſaid: the birds of heauen, the cloudes of heauen, the ſtarrs of heauen, and finallly the Angells. By the earth is vnderſtood all that is compaſſed by the ayre, as the waters of the ſea, and of the riuers, which are in the lower parts of the earth, and alſo all liue creatures, plants, ſtones, mettals, and all other things which are found in the earth, or in the ſea, it is therefore ſaid, that God is creator of heauen and earth, becauſe theſe two are the principall parts of

the world, the one aboue, in the which the Angels remaine, and the other beneath in which men do dwell, which are the two moſte noble creatures of all others, the which alſo all others do ſerue, as they are alſo bound to ſerue God who hath made them of nothing, and placed them in ſo high eſtate.

The Declaration of the 2. Article.

Scholar.

S. DEclare vnto me now the ſecond article: what ſignifieth: And in Ieſus-Chriſt his onlie Sonne our Lord?

M. The Sonne of God omnipotent, of whom we haue ſpoken in the firſt article,

hath one true and naturall Sonne: who is called Iesus Christ, and that you may see in some sort how God hath begotten this Sōne, take the example of a looking glasse. When one doth looke in a glasse, presētly he produceth an Image of himselfe, so like as no difference can be foūd, in so much as it is not only like in shape, but in mouing also, for that if the mā moue, the Image will also moue. & this Image being so like, is not made by any labour, neither is it long in making, nor with instrumēts, but in a moment, and with one looke only. In like maner you haue to think, that God beholding himselfe with the eye of vnderstanding, in the glasse of his

his Diuinity, doth produce an Image moſt like vnto himſelfe. And becauſe God hath geuen vnto this Image al his owne ſubſtance & his owne being (which we can not do in behou'ding our ſelues in a glaſſe) therfore that Image is the true Sonne of God, albeit our Images which we ſee in glaſſes are not our ſonnes. Hereof you muſt gather, that the sõne of God, is God as the Father, and one and the ſame God with the father, ſeing he hath the ſame ſubſtance that his Father hath; Furthermore you haue to gather, that the Sonne of God is not yoũger thẽ his father but was alwaies, becauſe he was begotten by Gods only beholding him ſelfe, and God hath alwaies be-

beholden him selfe. Lastly you haue to gather, that the Sonne of God was not begotten, with helpe of a woman, nor in length of time, nor in delight of concupiscence, nor any other imperfection, because, as it hath beene said, he was begotten of the Father alone, by the only beholdinge him selfe, with the moste pure eye of his diuine vnderstanding.

S. What doth it meane, that this Sonne of God is called IESVS Christ?

M. This name of IESVS, signifieth a Sauiour, and Christ, which is his surname signifieth high Priest, and King of all Kinges, because, as I haue tould you, in declaring the signe of the Crosse,

the Sonne of God became man, to redeeme vs againe with his blood, and to bring vs to eternall saluation. And when he became man, he tooke this name Saviour, to shew that he was come to saue vs, and he was honored by his Father, with the title of Higheſt Prieſt, and Supreme King, for that Chriſt doth ſignifie all this, and hereof wee are called Chriſtians.

S. What is the reſon that all men take off their capps, or bowe downe, when IESVS is named, which is not done, to other names of God.

M. The reaſon is, becauſe this is the proper name of the Sonne of God, and all other names are common

And againe, becauſe this name doth repreſent vnto vs, how God humbled himſelfe for vs, in makinge himſelfe man for vs. Therfore we for gratitude, owe our ſelues vnto him, and not only wee Men, but the Angels of heauen alſo, and the Diuels of hell, do bowe to this name, the one for loue, and the other by force: for that God will, that all reaſonable creatures do bowe vnto his Sonne: ſeing that he hath abaſed himſelfe, for our loue to the death of the Croſſe.

S. Wherefore is it ſaid, that IESVS Chriſt is our Lord?

M. Becauſe he hath created vs, together with his Father, and ſo is our Maiſter and

and Lord, as his Father is. And moreouer, for that by his trauels and Passion, he hath bought vs againe, from the captiuitie of the Diuell, as wee shall say by and by.

Of the third Article.

S. IT followeth, that you declare vnto me the third Article, what meaneth: Who was conceiued by the Holie Ghost, borne of the Virgin Marie?

M. In this article is declared, the newe and maruelous manner, of the Incarnation of the Sonne of God. You know, that all other men are borne, of a Father and mother, & that the mother remaineth not a virgin, after

after the conceiuinge and bringinge forth of a child. But the Sonne of God intending to make himselfe Man, would haue no Father in earth, but a Mother only: to witt, the perpetuall and most pure Virgin Marie, in whose wombe the Holie Ghost (the third person in Trinitie, one and the selfe same God with the Father, and the Sonne) by his infinite power, formed of her most pure blood, the bodie of a perfect childe: and at the same time created a most noble soule, ioyning it to the same bodie: all which the Sonne of God vnited to his owne Person. And so IESVS Christ that before was onlie God, became man, whose he is God, hath a Father

without a Mother, and as he is Man, hath a mother without a father.

S. I would haue some example or similitude to vnderstand how a virgin can conceiue?

M. The secrets of God must be beleeued, although they be not vnderstood; because God can do more then we can easily vnderstand, and therfore, it is said in the beginning of the Creede, that God is omnipotent. Yet there is a fit example in the creation of the world. You know that ordinarily the ground doth not bring forth corne, vnles it be plowed, sowne, watred with raine, and warmed with the sunne, and yet in the be-

ginning, when corne was first brought forth, the earth being neither tilled, nor sowne, watred, nor warmed (& so was a virgin in her kind) suddainly, by the only commandement of God almightie, and by his powre, it brought forth corne: euen so the vnspotted wombe of the blessed virgin Marie, without company of man, at the onlie commandement of God, by the worke of the Holie Ghost, brought forth that pretious corne, of the liuing bodie of the Sonne of God.

S. If IESVS be conceiued, by the Holie Ghost, it seemeth that it may be said, that the Holie Ghost is his Father, as he is man.

M. It is not so: because to be a father, it is not suffi-

cient to make a thing, but it is neceſſarie, that it be made of the ſubſtance of the maker: and therfore wee ſay, that the Maſon is not the father of the houſe, becauſe he maketh it of ſtones, and not of his proper ſubſtance. So the Holie Ghoſt hath made the bodie of the Sonne of God, but he hath made it, of the blood of the virgin, and not of his owne proper ſubſtance: and therfore the Sonne of God, is not the Sonne of the Holie Ghoſt, but the Sonne of God the Father as he is God, becauſe he hath his Godhead of him: and he is the Sonne of the B. Virgin, as he is man, for that he hath mans fleſh of her.

S. Wherfore is it ſaid, that the Holie Ghoſt did this worke of the Incarnation? did not the Father, and the Sonne alſo concurre therein?

M. That which one Diuine Perſon worketh, the other two worke likewiſe the ſame, becauſe they haue one and the ſame powre, wiſdome, and goodnes: yet notwithſtanding the works of power be attributed vnto the Father: thoſe of wiſdome, vnto the Sonne: and thoſe of loue, vnto the Holie Ghoſt: and becauſe this was a worke of the higheſt loue of God towards mankind, it is therfore attributed vnto the Holie Ghoſt.

S. I would haue ſome

example to vnderſtand, how all the three diuine Perſons haue concurred to the Incarnation, and yet the Sonne is onlie Incarnate?

M. When one man putteth on a garment, and two other doe helpe to cloath him, three doe then concurre to the cloathing of him, and yet one only is clothed: ſo all the three diuine Perſons concurre to worke the Incarnation of the Sonne of God, but only the Sonne is incarnate, and made man.

S. Wherfore is it added in the article: Borne of the Virgin Marie?

M. Becauſe in this alſo there is a ſtrange myſterie, that is, that the Sonne of God

God came forth of the wõbe of his Mother at the end of the ninth moneth, without paine or harme of his said Mother, not leauing any signe therof at all: euen as he did when rising from death he went out of the closed sepulchre, and when he entred and went forth of the chamber where his disciples were, the dores being shut, and there vpon it is said, that the mother of our Lord IESVS Christ was alwaies a Virgin, before his birth, in his birth, and after his birth.

Of the fourth Article.

S. WHat meaneth that which followeth in the fourth article? He suffered vnder

vnder Pontius Pilate, was crucified, dead and buried?

M. This article conteineth the moſt profitable myſterie of our redemption, and the ſumme is, that Chriſt after he had conuerſed in this world, about thirtie three yeares, and had taught, with his moſt holie life, his doctrine, and his miracles, the way of ſaluation, was vniuſtly cauſed by Pontius Pilate (who was gouernor of Iewrie) to be whipped, and nayled vppon a Croſſe, vppon the which he died, and by certaine holie men, was buried.

S. Concerninge this Myſterie, there doe occure vnto me ſome doubts, and I deſire by you to be cleared

of them, to the end I may be the more gratefull vnto God, for so great a benefit, by how much I shal the better vnderstand it. Tell me then, if Christ be the Sonne of God omnipotent, how happened it, that he was not deliuered by his Father, out of the hands of Pilate? Or rathere if the same Christ be God, wherfore did he not deliuer him selfe?

M. Christ could if he would; haue deliuered him selfe, by a thowsand meanes, out of the handes of Pilate. Yea more, the whole world had not bene able to do him any euil, if he had not bene willing: and this is clearly seene, because he knew and foretold vnto his disciples, that the Iewes would seeke

to put him to death, and that they would whippe him, ſtone him, and finally kill him. Yet he did not hide him ſelfe, but went to meete his enimies. And when they ſought to take him, and knew him not, he ſaid him ſelfe, he was that man for whom they ſought: at which time alſo, they all fallinge backwards as deade men, he did not depart thence as he might haue done, but expected and permitted them to recouer themſelues: and after, he ſuffered himſelfe to be taken, bound, and led like a meeke lambe, where they would.

5. For what cauſe did Chriſt, being innocent ſuf-

fer him ſelfe to be vniuſtly, crucified and ſlaine?

N. For manie reaſons. But the principal reaſon was, to ſatisfie vnto God for our ſinnes. For you haue to know, that the offence is meaſured according to the dignitie of him who is offended: and contrarie-wiſe, the ſatisfaction is meaſured according to the dignitie of him who doth ſatisfie: as for example, if a ſeruant ſhould geue his Prince a blow, it ſhould be eſteemed a moſt greeuous offence accordinge to the greatnes of the Prince: but if a Prince ſhould geue his ſeruant a blow, it were a ſmale matter according to the baſe eſtate of the ſeruant. And contrariwiſe, if a ſeruãt take off his cappe vnto his Prince,

it is but little esteemed, but if the Prince should take off his, vnto his seruant, it would be a notable fauour, according to the rule we speake of. Now because the first mā, & with him all we haue offended God, who is of so infinite dignity, the offence did require infinit satisfaction: and because there was neither mā nor Angel of so great dignity, therfore the Sonne of God came, who being God & of infinit dignity, and hauing taken mortall flesh, in the same flesh he submitted him selfe for the honour of God, to the death of the Crosse, and so satisfied with his paines for our faults.

S. What other cause is there, for which Christ would

would ſuffer ſo bitter a death?

M. To teach vs by his example, the vertues, of Patience, Humilitie, Obedience & of Charity: which are foure vertues ſignified in the foure extreme parts of the Croſſe, becauſe greater patience can not be found, then to ſuffer vniuſtly ſo ignominious a death: nor greater humilitie, then for the Lord of all Lordes, to ſubmit himſelfe to be crucified betwixt theeues: nor greater obediēce then to be willing rather to die, then not to fulfil the commandement of his Father: nor greater charitie, then to yeeld his life, to ſaue his enimies. And you muſt know, that Charitie is more ſhewed in dee-

des, then in wordes, & more in ſuffering, thē in doing: and ſo Chriſt, who wōuld not only beſtow vpō vs infinite benefits, but ſuffer alſo, and die for vs, hath ſhewed that he loueth vs moſt ardently.

S. Seeing Chriſt is God and man, as you ſaid before, and it ſeemeth that God can not ſuffer, nor die, how doe we then ſay, that he ſuffered and dyed?

M. Chriſt being God and man, can ſuffer, and not ſuffer, die & yet not die. For in that he is God, hee could neither ſuffer nor die: but as hee is man, he could both ſuffer & die. And therefore I tould you, that being God, he was made man, to ſatisfie for our ſinnes, ſuffering the paines of death, in his

most holy flesh: which hee could not haue done, if hee had not bene man.

S. If Christ haue satisfied his Father, for the sinnes of all men, whence commeth it, that so many are damned, and that wee haue neede to do penance for our sinnes?

M. Christ hath satisfied for the sinnes of all men: but it is necessarie, to apply this satisfaction in particular, to this man, and to that man. Which is done by faith, by the Sacraments, by good workes, and particularly by penance: and therefore wee haue neede to doe penance, & other good works, though Christ haue suffred, and wrought for vs. And the cause that many are damned, or remaine enimies to

God, is for that either they wil not haue faith, as Iewes, Turkes, and Hereticke; or becauſe they will not receiue the Sacraments, as thoſe that will not be baptiſed, or will not confeſſe their ſinnes, or will not doe ſuch pennance as they can, for their ſinnes, nor reſolue to liue conformably to the law of God.

S. I would haue ſome example to vnderſtand this.

M. Take the example of one, which ſhould take great paines and with ſweat and labours ſhould gaine ſo much money, as were ſufficient to pay all the debts of this cittie, and ſhould put the ſame in a bancke, to the end it ſhould be giuen

vnto

vnto all ſuch, as ſhould bring a warrant from him: this man ſurely had ſatisfied for all, ſo much as lyeth in him & yet many might remaine ſtill in debt, for that they would not, either for pride or for ſlouth, or for ſome other cauſe, demand his warrant, and carrie it to the banke, to receaue the money.

S. What ſignifieth, He deſcended into hel? and what doth hell ſignifie in this place?

M. Hel is the loweſt, and deepeſt place in this world to witt, the middle of the earth. Tho in a. d. 45 q. 1 6 3. And the Scripture in many places, putteth heauen as oppoſite vnto hell, as the higheſt place vnto the

lowest. But in this depth of the earth, there are foure, as it were great caues: one for the dãned, which is the deepest of all, and so it is agreeable, that the proud diuels, and the men which imitate them, bee in the lowest place, and furthest from heauen that can be. In the second caue, which is somthing higher, are those soules, which suffer the paines of Purgatorie. In the third, which is yet higher, are the soules of those children, that die without baptisme, who doe not suffer torment of fire, but onelie the perpetuall priuation of eternall felicitye. In the fourth, which is the highest, remained the soules of the Patriarches, Prophetes

vnto all such, as should bring a warrant from him: this man surely had satisfied for all, so much as lyeth in him & yet many might remain still in debt, for that they would not, either for pride or for slouth, or for some other cause, demand his warrant, and carrie it to the banke, to receaue the money.

S. What signifieth, He descended into hel? and what doth hell signifie in this place?

M. Hel is the lowest, and deepest place in this world to witt, the middle of the earth. Tho in a. d. 45 q. 6 3. And the Scripture in many places, putteth heaue as opposite vnto hell, the highest place vnto the

lowest. But in this depth of the earth, there are foure, as it were great caues: one for the dãned, which is the deepest of all, and so it is agreeable, that the proud diuels, and the men which imitate them, bee in the lowest place, and furthest from heauen that can be. In the second caue, which is somthing higher, are those soules, which suffer the paines of Purgatorie. In the third, which is yet higher, are the soules of those children, that die without baptisme, who doe not suffer torment of fire, but onelie the perpetuall priuation of eternall felicitye. In the fourth, which is the highest, remained the soules of the Patriarches, Prophetes

and other holie men, that died before the comming of Christ. For albeit those holy soules had not any thinge to be purged, yet they could not enter into glory, before Christ by his death, had opened the gate of eternal life. And therfore they remained in that higher place called, the place of the holie Fathers, otherwise Abrahams bosome: where they suffered no paines at al; but enioyed a sweet repose, expecting the commінge of our Lord with great ioy. And so we read in the Gospel. Luk. 16. that the soule of that poore beggar Lazarus, was carried by an Angel to rest in the bosome of Abraham, where he was seene by the rich gluttone, who

burning in the flames of hel, caſt vp his eyes, and ſawe Lazarus in a farre higher place, remaining in great ioy & cõſolation, enioying the fruictes of his former patience.

S. Into which of theſe foure partes of hell, did Chriſt deſcende after his death?

M. There is no doubt, but he deſcended into the place of the holy fathers: and ſuddenlye made them bleſſed: and after led them with him into the kingdom of heauen. He made himſelfe alſo ſeene vnto all the other partes of hell: tertifying the deuils, as a victorious Triũpher: threatninge the damned, as a ſupreame Iudge: cõforting the ſoules in Purgatorie, as their Aduocate and deliuerer. So

that Christ descended into hell, as a king vseth sometimes to repaire into prisons to visite prisoners, and to shew fauour to whō it pleaseth him.

S. If Christ was dead, and his bodie did lie in the sepulchre, then he did not wholie descende into hel but onlie the soule of Christ, and how is it thē said, that Christ descended into hell?

M. Death had force to seperate the soule of Christ frō his bodie, but it could not separate either the soule or the bodie, from the Diuine person of the same Christ. And therefore we beleeue, that the Diuine person of Christ remained with his bodie, in the sepulchre, and that the same

same person descended with his soule into hell.

Of the fift Article.

S. How is it true, that our Lord rose from death the third day, seeinge that from friday in the eueninge, when he was buried, vnto the night before Sūday, when he rose, there wanteth of two whole dayes?

M. We doe not say, that Christ rose after three whole dayes, but the third daye, which is most true. For hee was buried on friday, which is the first day, though not a whole daye, and so hee remained in the sepulchre, all saturday, and a part of sunday, which is the third day. For the naturall day beginning

ning the night before, at the ſetting of the Sunne, the firſt houre after the ſunne ſetting, is the firſt of the daye following.

S. For what cauſe, did not Chriſt riſe ſtreight after his death, but would expect the third day?

M. Becauſe hee would ſhew that he was trulye dead, he would remaine there in the graue, ſo long as ſufficed to proue this trueth. Moreouer I would haue you conſider, that like as Chriſt liued amongſt men, thirtie three, or thirtye foure yeares: ſo hee would ſtay amõgſt the dead at leaſt, thirtie three, or thirtie foure houres, For ſo many they are, if you put together one houre of Friday (for hee

was buried an houre before Sunne setting) twentie foure houres of the Saturday, and eight or nine houres of the Sunday. For he rose at midnight, towards the beginning of the morning.

S. Why is it said of Christ, that hee rose, and of other dead, as of Lazarus, and the widowes sonne, that they were raised from death?

M. The reason is, because Christ beinge the Sonne of God, rose of himselfe, to wit, by vertue of his Godhead, he reunited his soule to his bodie, and so began to liue againe. But other dead men cannot returne to life, by their own power. And therfore it is said, they were raised by others. As we all at

the day of Iudgement, shall bee raised by Christ.

S. Is there any other difference betwixt the Resurrection of Christ, and of others, which returned to life before him?

M. There is this difference, that the others rose mortall, and therefore they died againe: but Christ rose immortall, neither can hee euer dye any more.

Of the sixt Article.

S. NOw let vs come vnto the sixt article, which is of the Ascension. I desire to know, how lõg our Sauiour remained vpõ earth, after his resurrection: and for what cause?

M. Hee remained fourtie

dayes, as you may consider, by numbring the dayes, betwixt the feasts of his Resurrection, and Ascension. And the reason of his so long stay was because hee would, with manie, and diuers apparitions, establish the Mysterie of his most true Resurrectiō. For that the same seemeth as it were, the moste harde. And he that beleeueth it, hath no difficultie to beleeue the rest. For he that riseth, was certainlye dead before. And he that was dead, was first borne: And so he that beleeueth the Resurrection of Christ, findeth no labour in beleeuinge his death, and natiuitie. And likewise, for so muche as the earth is not a conueniente place for glo-

glorious bodies, but heauen, therefore hee that beleeueth the Resurrection of our Sauiour, can easely beleeue his going vp into heauen.

S. I would knowe the cause, wherefore it is said, that Christ went vp into heauen, and of his most holy mother it is said, that shewas assumpted, or taken vp into heauen, and not that she ascended, or went vp?

M. The reason is easie. For that Christ beinge God and man, went vp into heauen, by his owne powre, as hee also rose by his owne powre. But his mother, who is a meere creature, though most worthy amongst all others, was raised from death, and assumpted vnto the kinge-

dome of heauen, not by her own powre, but by the powre of God.

S. What meaneth Hee sitteth at the right hand of God the Father almightie?

M. You must not imagine that the Father is on the left hand of the Sonne: nor that the Father is in the middest, hauinge his Sonne on the right hande, and the Holie Ghost on the left corporally. For as well the Father as the Sonne, according to his God heade, and the Holie Ghost are euery where. Neither can it be properly said, that one is one the right hande of an other: but to bee at the right hande, in this article, signifieth to be in equall height, glorie and maiestie: Greg. Nazian

Nazian orat. 35. queſt. de Nat. Domini. Ambroſ. in epiſt. 82. ad Eccle. Vercel. becauſe when one is ſide by ſide of an other, one is not higher, nor lower then the other. And to vnderſtande this manner of ſpeach, the holy ſcripture in the Pſalme 109. which beginneth: (Dixit Dominus Domino meo, &c) doth once ſay, that the Sonne doth ſitt at the right hande of the Father: and an other time ſaith, that the Father is at the right hande of the Sõne, inſtructing vs, that they are in deede in equall height: as wee haue ſaid. So that Chriſt when hee went vp into heauen, aſcended aboue all the quiars, and orders of the Angels, & of the bleſ-

blessed soules, which he caried with him, & arriued vnto the high throne of God & there staied: not going aboue his Father, neither remaining vnder him, but resting (as wee may say) side by side by his Father, as equall with him in glorie and greatnesse.

S. Seeing Christ is God & man, I would know, if hee sit at the right hād of the Father, as he is God onely, or as he is also man?

M. Christ as hee is God, is equall to the Father: as he is man, he is lesse then the Father: yet for somuch, as Christ God and man, are not two Christs, nor two persons, but one Christ only, and one Person only: therefore it is saide, that Christ God and man,

man, sitteth at the right hande of the Father. And so the humanitie of our Lorde, to wit, his flesh and soule are in the throne of God, on the right hande of God the Father. Not by theire proper worthines, but because they are vnited to the person of the true and naturall Sonne of God.

S. I woulde haue some similitude, to vnderstande this.

M. Take the similitude of a kings robe. When the king being vested with his purple robe, sittinge in his royall throne, and all the Princes of his kingedome sit below him, the kinges robe is in a more eminent place, then the Nobles themselues are, be-

becauſe it is in the ſelfe ſame ſtone with the kinge. And this is done, not becauſe the robe is of equal dignity with the kinge, but becauſe it is ioined to the king, as his proper garment. So the fleſh and the ſoule of Chriſt, doe ſitt aboue al the Cherubims, and Seraphims, in the ſame ſeat with God: not by the dignitie of their owne nature, but becauſe they are vnited vnto God: not only as the garment is vnto the kinge, but in much neerer ſort, to wit, by perſonall vniō, as hath bene ſaid.

Of the ſeuenth Article.

S. FRom thence he ſhall come to iudge the quicke, and the dead. When ſhall

ſhall this comminge of our Lord be?

M. It ſhall be at the ende of the world. For you are to vnderſtande, that this world it to haue an ende, and to be deſtroyed with an inundation of fire, which will burne all things vpon the earth. And there ſhall be no more daies nor nights, nor mariages, nor marchandiſe, nor any of theſe thinges (which you now ſee. So that in the laſt day of this world (which no man can know, how neere it is, nor how lōg hence) Chriſt will come downe from heauen, to make the generall Iudgement. And theſe wordes, FROM THENCE HE SHAL COME, doe forewarne vs, no

to beleeue any that ſhall call himſelf Chriſt, or that would deceiue vs, as Antichriſt will endeauour to doe, towardes the ende of the worlde For that the true Chriſt, will not come foorth of any deſerte, or obſcure place, but will come from the higheſt heauen, with ſo much glorie and maieſty, as no man can doubt, whether it be he or no. Like as when the ſun riſeth, it cōmeth with ſo much light, as no man can doubt whether it be the Sunne or no.

¶ Wherefore doe we ſay, that hee ſhal iudge the quick and the dead? ſhal not al men be dead at that time, and all then riſe againe?

M. By the quicke and the deade, may be vnderſtood,

the good which liue with the ſpirituall life of grace, & the bad which are ſpiritually dead by ſin. But it is true alſo, that Chriſt will come to iudge the quicke and the dead corporally: becauſe at that day many ſhal be found aliue: Who though they be liuing in that laſt day, and ſome alſo ſhall be young, or children, yet all ſhall die in an inſtant, and ſudainly riſe againe, the eby to paye the debt of death. S. Auguſt. lib. 20. cap. 20 de Ciuit. Dei.

S. I haue heard many times, that whoſoeuer dieth in mortal ſinne, goeth preſently vnto hel, and whoſoeuer dieth, in the grace of God goeth preſently to purgatorie or to heauen: how then

are all to be iudged, the ſentence being alreadie giuen?

M. At the death of euerie one, the particular iudgment is giuen of that ſoule, which departeth from the bodie, but after at the laſt day, there ſhall be an vniuerſall iudgement of the whole world. And this for many cauſes. Firſt, for Gods honour; becauſe many now ſeeing bad men in proſperity, and good men afflicted, imagine that God doth not gouerne the world wel. But at that time, it ſhal be clearly ſeene, how God hath ſeene and noted al things, and how with great iuſtice, he had giuen vnto the bad, ſome temporal proſperitie, in recompence of ſome good workes of theirs.

of ſmall moment: intending afterwardes, to giue them eternal paine, for their mortall ſinnes. And cõtrariwiſe vnto the good, hee hath giuen temporall affliction, for puniſhement of ſome venial ſinnes, or to giue them occaſion and to make them doe penance, intending afterwardes, to reward them, with an infinite treaſure of glory, for their good workes. Secondly, for the glorie of Chriſt, becauſe he being vniuſtly condemned, and by many not knowne, not honoured as hee ought to bee, it is reaſon there ſhould bee a day when all the world ſhall know him, and honour him, either by force, or of loue, as their true king, and

Lor

Lord o all Thirdly, for the glory of the Saincts; to the end it may bee ſeene vnto all, how God hath glorified them, who were perſecuted, and vexed in this world. Fourthly, for conſuſion, of the proude enemies of God. Fiftly, becauſe the bodie ſhall haue ſentence together with the ſoule, of glory, or of puniſhment eternal.

Of the eight Article.

S. THe eight article ſaith: I beleue in the Holy Ghoſt: what ſignifieth the Holie Ghoſt?

M. Here is declared the third Perſon of the moſt Holie Trinitie; as in the firſt article, was declared the firſt

and in the other six, the second: so that the Holie Ghost is not the Father, nor the Sonne, but a third Person, which proceedeth from the Father, and the Sonne, and is true God, as the Father and the Sonne, yea the sam God, because he hath the same diuinitie, which is in the Father, and in the Sonne.

S. I would haue some similitude of this.

M. Diuine matters, can not be perfectly declared by any examples of created things, and especially by corporall things, notwithstanding take you the example of a lake, which is deriued of some riuer; as the riuer is deriued from some fountaine, and yet all is one, and the same

water

water: so the eternal Father, as a fountaine, produceth the Sonne as a riuer, the Father and the Son, as a fountaine and a riuer, produce the Holy Ghost as a lake: and yet the Father, and the Sonne, and the Holie Ghost, are not three Gods, but one onely God.

S. Wherefore is the third Person in Trinitie called Holy Ghost? Are not also al Angels, & all the blessed soules, spirits, and holie?

M. God is called the Holie spirit by excellencie, because he is the chiefest spirit, and most holie, and authour of al created spirits, and of al holines. Like as amongst men, there are many that are fathers and holie, either by

office, or by goodnes of life, to wit, many good bishops, or priests, or religious men: and yet there is none called Holie Father, but the Pope: because this name belõgeth vnto him alone by excellẽcy, being the head of all other fathers, & ought to be the most holy of al, by goodnesse of life as he is by office, representing vnto vs the person of Christ.

S. If the name of Holie Ghost, belõg vnto God by excellẽcy, wherefor is it onely attributed vnto the third Person? Is not the Father also, & the Sonne, a Spirit, & Holy by excellencie?

M. It is true. But because the first Person hath a proper name, to witte, the Father:

ther: and the second hath a proper name, to wit, the Sonne, to the third is left the common name, to distinguish him from the other two. And moreouer you are to know, that when it is said of the third diuine Person, that hee is the Holie Ghost, these two wordes make one name onely. As when a man is called Ioannes Maria, they are one only name, though otherwise Iohn and Marie, are commonly two names.

S. What meaneth it, that the Holy Ghost is painted in the forme of a Doue, especially ouer Christ, and our Ladie?

M. You must not thinke that the Holie Ghost hath a bodie,

bodie, or that he can be seen with corporall eyes: but hee is painted so, that wee may know the effects, which hee worketh vpon men. And because the doue is simple, pure, iealouse, and fruitful, he is therfore painted ouer Christ and our Ladie, to the end we may vnderstand, that Christ and our Ladie were full of grace, and of the gifts of the Holie Ghost, and in particular, of holie simplicitie, puritie, zeale of soules, and spirituall fecunditie, by the which they haue gained infinit children, to wit, all the faithful, and good Christians.

S. What meaneth it that the Holie Ghost is painted ouer the Apostles, in forme of firie tongues?

M.

Becauſe the Holy Ghoſt, ten daies after the Aſcenſion of our Lord, came vpon the Apoſtles, and repleniſhed them with knowledge, with charity, and with eloquence; teaching them to ſpeak with all tongues, to the end they might be able to preach the holy faith, through the whole world. And in ſigne of theſe wonderfull effects, he cauſed thoſe tongues of fire to appeare: becauſe the light of that fire, doeth ſignifie wiſdome, the heate of the ſame, doth ſignifie charitie, and the forme of a tongues, ſignifieth eloquence: & for that this was a moſt great benefit, which God beſtowed vppon his Church, therefore wee doe celebrate that great

great Feast called Pentecost, or the Feast of the Holy Ghost.

Of the ninth Article.

S. WHat signifieth that which is sayd in the ninth article. The holie Catholique Church: the communion of Saincts?

M. Heere beginneth the second parte of the Creede. For the first parte belongeth vnto God, the second, vnto the Church, the Spouse of God. And as in God wee beleeue one Diuinity, & three Persons: so in the Church we beleeue, that there is one onely Church: & that it hath three principall graces: the first in the soule, which is the remission of sinnes: an

other

other in the bodie, which shal be in the resurrection of the flesh; and the third in the soule & bodie together, which shal be life eternal, as we shal see in the articles following.

S. May it please you to declare vnto me, the whole article word by word, and first what meaneth the Church?

M. It signifieth a conuocation, or congregation of mē, which ar baptised, and make profession of the faith, and law of Christ, vnder the obedience, of the chiefe Bishop of Rome: & it is called Conuocation, because we are not borne Christiās, as we ar English mē. Italians, French or of any other coūtrie: but we are caled Christiās of Christ,

and

and we enter into this congregatiō, by baptiſme, which is as the dore of the Church. And to be in the Church, it doth not ſuffice to be baptiſed, but it is needful to beleue, and confeſſe the holy faith, & law of Chriſt, as the paſtors and preachers of the ſame Church, doe teach vs. Neither doth this ſuffice, but it is neceſſarie to obey the chiefe Biſhop of Rome, as Vicar of Chriſt, to wit, to acknowledg and hold him for chiefe Superiour, and Vicar of Chriſt.

S. If the Church be a congregation of men, how doe wee call thoſe buildings Churches, where Maſſe and other Seruice of God is ſaid?

M. Becauſe, the faithfull, which

which are the true Church, are gathered together in those buildinges, to practise the exercises of Christians; therefore those buildings are also called Churches: chiefly whē they are dedicated, & consecrated to the seruice of God. But wee in this Article, doe not not speake of the Churches made of stone & wood, but of the liuing Church, which is the faithfull baptised people, and obedient vnto the Vicar of Christ, as hath bene said.

S. Why is it saide, The Church, and not the Churches, seeing many congregatiōs of the faithful, are founded in diuers partes of the world?

M. Because the Church is

but

but one, though it conteine all the faithfull, which are disperſed through the whole worlde, not onely thoſe which are now liuing, but alſo thoſe, which haue bene frō the beginning, & ſhal be vntil the end of the world. And therefore it is not only called one, but alſo Catholique, that is to ſay vniuerſall, becauſe it is extended to all places and to all times.

S. For what reaſon is the Church called one onely, if it conteine ſo great a multitude of men?

M. It is called one onely, becauſe it hath one onely head, which is Chriſt, & his one only Vicar in earth, the Biſhop of Rome; and againe, becauſe it liueth by one

one and the same spirit, and hath one & the same law As a kingdom is called one because it hath one onely king, & the same lawes, though in that kingdome there be many prouinces, & many more Cities or townes.

S. Wherefore is it said, that this Church is holy, seing there are many wicked men in it?

M. It is called holy, for three reasons: first, because the head thereof, which is Christ, is most holie: like as one that hath a faire face, is said to be a faire man, though he haue some crooked finger, or some blot on his breast or shoulders. Secondly, because all faithfull people are holy, by faith and

profession, for they haue on moſt true and diuine faith, and make profeſſion of the holie Sacraments, and of a moſt iuſt law, which doth not commande any thing, but that which is good, and forbiddeth nothing, but that which is euil. Thirdly, becauſe there are alwaies in the church, ſome aſſuredly good, not onely by faith and profeſſion, but by vertues & manners alſo: where as among Iewes, Turkes, Heretikes, and ſuch like people, who are out of the church, none at all can truelie be good.

S. What ſignifieth the Cómunion of Saincts?

M. It ſignifieth, that the body of the holy church, is

in

in ſuch ſort vnited, that of the good of one member, al the reſt doe paticipat: Pſ. 118 Verſ. 63. Rom. 12. whereby how many ſo euer there be in farre contries, though we doe not know thē, yet their Maſſes, diuine offices, other praiers and good works help vs alſo. And this communiō is not onely here vpon earth, but our maſſes, praiers, and other good workes, helpe thoſe that be in purgatory: & the prayers of ſuch, as are in heauen help vs, & the ſoules alſo in purgatory.

S. If this be ſo, it needeth not to pray for any in particular, nor to procure Maſſe to be ſaid for this, or for that ſoule in purgatorie, ſeing all good is common.

M. It is not so: Because Masse, prayers, and other good workes, though they be in some sorte common vnto all; yet they help more such as they are done for in particular, then others.
S. What shall wee say of such as are excommunicated, doe they also participate of the good workes of the faithfull, or no?
M. For this they are called excommunicated, because they haue not the communion of the Saincts, for they are like bowes, cut from the tree, or like members separated from the bodie, which doe not enioy the good humors, that are spread amongst the other bowes, and vnited members. And by this you may

may gather, what account is to be made of excommunication; seeing he cannot haue God for his Father, that hath not the Church for his Mother. S. Cip. de vnit Eccle.

S. Are then the excommunicated out of the Church, as the Iewes, and other Infidels be?

M. So it is: but there is this difference, that the Iewes and Turkes are out of the Church; becauſe they neuer enter in, being neuer baptiſed; Hiero in cap. 3. ad Tit. The Heretickes which are baptiſed, and haue loſt their faith, are out, becauſe they are gone foorth, and fled away of themſelues, and therefore the Church enforceth them, by diuers,

puniſhmets, to returne vnto the holy faith. As when a ſheep flyeth from the folde, the ſhepheard forceth him with his ſtaffe to returne. But other excommunicated which haue baptiſme, and faith, and did enter in & not go out of themſelues, are driuen out by force. As whē the ſhepheard driueth forth an infected ſheepe, and leaueth the ſame a prey for the wolfe. Yet true it is, that the church driueth not out the excōmunicated, to the end they ſhould euer remaine out, but to the end they ſhould repent of their diſobedience, and demand to returne being humbled, and ſo to be receiued againe into the boſome of their mother,

and

and to the communion of Saincts.

Of the tenth Article.

S. WHat is signified by the remission of sinnes? which is the tenth article.

M. This is the first of those three principall benefits, which are founde in the church. For which it is needfull to knowe, that all men are borne sinners, and enemies to almightie God, and after encreasing, they passe from euil to worse, vntil by the grace of God, their sinnes be remitted, and so become his friends and children. This grace which is so great, is not found other where, then in the Holie

Church, in which are all the holie Sacraments, and namly Baptiſme and Penance: Eph. 3. Tit. 3. Which as heauenly medicines, cure men of all ſpirituall diſeaſes, which are ſinnes.

S. I pray you declare vnto me, a little better, how great this benefit is, of remiſſion of ſinnes?

M. In the world is not foūd a greater euill then ſinne is: not onely for that all euils in this life, and in the life to come, doe ſpring from it; but alſo, for that ſinne is the cauſe, that man becommeth an enemie to God. And what can be ſaid worſe, then to be enemie vnto him, who can doe all that he will, and none can reſiſt him? and who can defend

defēd him, with whom God is angrie? And contrariwiſe, in this life a greater good cānot bee found, then to be in grace: for who can hurt him, whom God defendeth, all things being in the hands of God? Briefely you know, that amongſt corporall things, life is moſt eſteemed, becauſe it is the foundation of al other good thinges: and death is moſt abhorred, becauſe it is contrarie vnto life. So then, ſeeinge ſinne is the ſpirituall death of the ſoule, and the remiſſion of ſinne, is the life of the ſame ſoule: you may eaſilie conſider, how greate a benefite is receiued in the Church, ſeeing in it onely, is the remiſſion of ſinnes.

Of

Of the Eleuenth Article.

S. WHat meaneth, the reſurrectiō of the fleſh? which is the eleuenth article?

M. This is the ſecond principall benefite of the Holie Church, to wit, that in the laſt daye, all thoſe, whoſe ſinnes ſhall be remitted, ſhall returne to life.

S. And others, which are out of the church, or haue not had remiſſiō of their ſinnes, ſhall not they returne alſo to life againe?

M. Touching naturall life, all ſhall returne to liue, as the good, ſo the bad: (1. Cor 15. S. Ambroſ. de fide reſur. Iob. 19.) But becauſe the reſurrection of the badde, ſhall be for their perpetuall torment,

and

and not for any good to thē, therefore that life of theirs, is called rather a death then a true life; and so the true resurrection, to wit, vnto life worthie to be desired, shall not bee of any, but of the good, which shall be found without sinne.

S. I woulde know, if the same bodies, which we now haue, shall rise, or others like them?

M. There is no doubt, but the same bodies shall rise, because otherwise, it should not be a true resurrection, if the same shoulde not rise, which is fallen, and that same returne to liue, which is dead. And againe, the resurrection is to the end, that the bodie be partaker of the re-

ward, or punishment, as it hath bene partaker of the good workes, or the sinnes: and there must be the same bodie, because an other bodie, shoulde not merit either punishment or reward.

S. How is it possible, that bodie shoulde returne to liue, which hath bene burned, and the ashes scattered with the winde, and cast into riuers?

M. Yes, for God can doe that which seemeth to vs impossible. S. Aug. lib 12 de ciu. cap 20. And therefore it is said, in the beginninge of the Creede, that God is omnipotent. And if you consider, that God hath made the heauen, and the earth of nothing, it will not seeme hard

vnto

vnto you to beleeue, that hé can bring againe to the former ſtate, that which is turned into aſhes.

S. I would know whether men ſhall returne to b: men, and women to be womē. or rather all to one manner?

M. It is neceſſarie to beleeue, that the men ſhall be men, and the women ſhall be women: becauſe otherwiſe they ſhould not be the ſame bodies, that they were before, and as I haue already tolde you, they are to be the ſame, albeit in the life to come, there ſhall not be any more bringinge forth of children, nor husbandes, nor wiues, yet there ſhall be diuerſitie of men & women, to the end, that euerie

one

one enioye the reward of their proper vertues, which they haue exercised in their owne sexe, and as it shalbe a goodly sight to behold the glory of Martirs, and of Confessors; so shall it be to behold the glorie of the virgins, & aboue al the mother of our Lord.

S. I pray you tell mee, in what age and stature, wee shal rise, seing that some doe die children, som young mē, others old?

M. All shal rise Eph. 4. in that stature, and in that state which they had, or were to haue, at the age of thirtie three yeares, in the which our Lord rose. Aug. lib. de ciu. ca. 15. So that the childrē shal rise, so great as they

should

ſhould haue bene, if they had arriued, vnto thirty three yeares, and the olde men ſhall riſe in that flowre of age, which they had, when they were thirty and three yeares old. And if any in this life, haue bene blinde, crooked, a dwarfe, or had any other deformitie, he ſhall riſe whole, ſownd and with all perfectiō, becauſe the works of God are perfect. Deut. 32. And ſo in the reſurrection, which ſhall be his proper worke, he will correct the errors, and defects of nature.

Of the twelft Article.

S. WHat ſignifieth, Life euerlaſting? which is the laſt article.

M. It

M. It signifieth a complete felicitie, of the soule and of the bodie. And this is the chiefe good, and last ende which we gaine by being in the Church.

S. Tell me I beseech you in particular, what goodnes shall there be in life euerlasting?

M. I wil teach you this misterie, by a similitude of the thinges in this world. You know that here in earth wee desire a bodie, that is sound, comelie, nimble, and strong a soule that is wise, prudent and learned, touchinge the vnderstanding, and full of all vertues, touching the will and besides these, we desire exteriour goods, to witte, riches, honours, powre, and

plea-

pleasures. Euen so in internall life, the bodie for health shall haue immortalitie. 1. Cor. 15 with impassibilitie, that is to say, that nothing cā harme it: for beautie it shall haue clearnes, to wit, it shall shine, as the sunne: for nimblenes it shall haue agilitie, that in one moment, it shall be able to moue from one side of the worlde to the other, and from the earth to heauen, without any labour: for strength it shal haue such force, that without eatinge, drinkinge, sleepinge, or other reste, it shall be able to serue the spirite, in all thinges that shall be necessarie, neither shall it haue feare of any thinge. Touchinge the soule, the vn-

derſtandinge ſhall be full of knowledge, for it ſhall beholde the cauſe of all things which is God. The wil ſhal be full of ſo much goodneſſe, and charitie, that it can not commit any venial ſinne. The riches ſhall be to want nothing, hauing all thinges in God. Their honour to be the children of God, equall to Angels. Luc. 40 for they ſhal be Kings, and ſpirituall Prieſtes for euer. Apoc. 5. & 20. Their powre agreable: for together with God, they ſhall bee Iordes of the whole worlde, and bee able to doe all that they ſhall haue will to doe: for that they ſhall alwaies be conformable to the will of God, which nothing can reſiſt. Finally theire de-

lightes shall be vnspeakable, because all theire powers, as wel of the soule as of the bodie, shal be ioyned vnto their proper obiects. S Aug lib. 22. de ciui Dei ca. 30. Whereof will arise a ful contentment, a most perfect peace neuer proued before, a perpetuall gladnesse, ioy and exultation.

S. If euery one shall haue all these thinges, and euerie one shal be contented in one maner, then shall not one be more blessed in heauen then an other

M. Yes assuredly, S Aug. ibidem. For he who hath merited more in this life, shall haue greater reward, and shal be more happie. Yet for all that, there shall be no enuie, nor any discontentment: be-

cause each one shall be filled, according to their capacitie: and those which haue merited more, shall be more capable, and so shall haue more glorie. As for example: If a father hauing many childrē, one greater thē an other, according to their age, should make to euerie one of them a garment of cloth of golde, proportionable vnto euery ones stature there is no doubt, but that the greatest should haue the biggest garment, & of greatest valew, and yet euerie one would remain contented: neither would he that were lesse, desire the garment of him that were greater, because it would not be so fit for him

S. What is the cause that this

this beatitude of heauen, is called life euerlasting? shall not the damned liue also for euer in hell?

M. Life properlie is said to bee in those thinges, which moue of thēselues. Whereupon in a certaine maner, the water of a fountaine is called, liue water, because it moueth: and water of pooles is called dead, because it standeth still. So the blessed in heauen, are saide to haue eternall life, for that they can worke all that they wil, with all their inwarde, and outwarde powers, without any impediment. And they doe alwaies woorke, and exercise themselues as they most desire. But the damned in hell, notwithstan-

ding they liue, for they shall neuer bee cõsumed) yet they ar said to haue eternal death, because they are still tyed vnto the fire, and torments, and are enforced euer to suffer, that which they would not: neither can they do any thinge, that they would. So that the blessed in heauen enioy all good, without any mixture of euill: and the damned in hell, doe suffer all euil, not beinge able to fulfill any of their desires.

S. What meaneth, Amen which is put to the ende of the Creede.

M. It meaneth, so is it trueth, to wit, al that which hath bene said, is true and certaine.

The declaration of our Lords prayer.

CHAP. IIII.

S. I Haue learned, through the grace of God, what I am to beleeue: I desire that you now teach me, what I am to hope for, and desire: and by what meanes I may obtaine it.

M. All that you now demand, is conteyned in our Lords prayer, which we call the Pater noster: For in this prai:r is declared, what thing is to be desired, and of whom we are to demand it, and the selfe same prayer is the meanes to obtaine it.

S. Which is our Lords praier?

M. It is this. Our Father which art in heauen, &c.

S. For what cause doe you preferre the Pater noster, before all other prayers?

M. First, because it is the most excellent of all, beinge made by Christ himself, who is the supreme wisdome. Secondly, because this prayer is shortest, and so is easie to bee learned and kept in memorie, and withall ful of substance, containing al that wee ought to demande of God S. Aug. ep. 121 cap. 12. Thirdly, because it is most profitable, and effectuall, being made by him, who is both our Iudge and our Aduocate: and therfore knoweth better then anie other, how wee ought to demande, that wee may obtaine.

taine. Fourthlye, it is the moſt neceſſarie of all others, in regard that all Chriſtians are bound to knowe it, and to repeate it euerie day; and therefore it is called the dailie prayer, that is to ſaye, a prayer to be ſaid euery daye. Con. Tol. 4. can. 9 Con. Remen. can. 2. S. Cyp. ſer. 6. S. Aug. Ench. 71.

S. Declare then (I praye you) thoſe firſt wordes, Our Father, which art in heauen.

M. Theſe few words are, as it were, a little preface, or a preparation to prayer: For in ſaying, that God is our Father, wee take corage and confidence to pray vnto him: in ſaying he is in heauen, wee remember our

ſel-

ſelues, that wee ought to goe vnto him, with great feare, and humilitie, ſeeing hee is not an earthlie Father, but an heauenlie. Againe, in ſaying hee is a Father, wee conſider that hee is willing to pleaſure vs, in that wee demaund: in ſayinge he is in heauen, as Lord, & maiſter of the world, wee vnderſtand that he can doe ſo much as he will. Finally, in ſaying he is a Father, wee remember that we are the children of God, & heires of heauen: in ſaying he is in heauen, and conſidering that wee are on earth, wee remember that we haue not the poſſeſſion of our inheritance, but that we are pilgrimes and trauellers, in the land of our enimies, and therefore

fore ſtand in great neede of his helpe.

S. Declare (if you pleaſe) vnto me all the words in particular.

M. The worde Father, albeit it belongeth to God, as he is Father of all things, by creation, yet in this prayer, it is vnderſtood of God, as hee is the Father of good Chriſtians, by adoption. S. Cip. Ser. 6, Aug. lib. 2. ſer. in monte c. 8. It is true alſo that ſinners may ſaye vnto God, our Father, who deſire to be conuerted to him, and to become his children. S. Greg. Niſſen. de orat 2. And onely thoſe cannot truely ſay, the Pater noſter, who nether are, nor deſire to be the children of God, not thinking at all of amen-

amēding thēselues. S. Hieron. ep ad Dam. de filio Prodigo.

S. Wherfore is it said Our Father, and not my Father?

M. It is said, our Father, to the end we may vnderstand, that we are all brethren, and as brethren ought to loue, & be vnited together, beinge the children of one and the same Father S. Cip. ser. 6 It is also saide, our Father, to teach vs, that a commō prayer is better then a priuate, & more profitable also vnto him that doeth pray. S. Amb. lib 1. de ep an. Cor. cap. 9. for the whiles each one saith, Our Father, euerie one prayeth for all, and all pray for euery one.

S. Wherefore is it saide, which art in heauen? Is not God

God in all places?

M. God is ſaid to dwell in heauen, not for that he is not in all places: but becauſe heauen is the moſt noble parte of the world, & in it doth appeare the greatnes, powre, & wiſdom of God. Finally in it, God vouchſafeth to be ſeene face to face, of the Angels, & bleſſed men. S Greg. Niſſ. de or. Dom Chriſ in c. 9. Mat. S. Aug 2. de ſer. in mont S. Cir cat. 5. Myſt. It may be alſo ſaid, that God is in heauē, becauſe he dwelleth in a particular maner, in the Angels, and in Holie men, who are ſpirituall Heauens.

S. Let vs nowe come vnto the firſt petition, what meaneth: Hallowed be thy name?

M. Name in this place, ſignifieth

nifieth fame & renowme, as when wee say that one hath a great name, because he is knowne of manie. Or that he hath a good name, or an euill name, because he hath a good fame, or an euill fame, being knowne of many, and commēd d for good, or discommended for bad. S. Aug. lib. 2. de ser. in monte Cassia col. o S. Bernard ser. 6. de quadrag. Wherefore to sanctifie the name of God, is nothing else, then to publish through the world the knowledge of God, and to conserue it pure and holie in the hartes and mouthes of men, as in it selfe it is. And because there are in the world many infidels, who know not God, and manie euill Christians, that blas-

pheme

phéme and curse him, therfore those that are the children of God, and haue zeale of the honour of their father, doe pray with great desire, that his name may be sanctified, that is, that it be through the whole world knowne, adored, confessed, praised and blessed, as is conuenient

S. Seeing wee desire, that God be knowne, and praised of men, were it not better to demande it of men, then of God?

M. Man is not able of himselfe, neither to know, nor to praise God. And therfore wee demād of God, that hee will worke with his grace in that maner that the Infidels, and other sinners may be cōuerted, and being conuerted, be-

beginne to know and praise his holie name.

S. Wherefore is the prayer begune with demanding, that the name of God be sanctified?

M We are bound to loue God aboue al things, & more then our selues; and therfore our first, and most frequent desire, ought to be of the glorie of God, and for this cause were we created, and endued with reason, to the end we may know, & praise God: wherein also doth consist our chiefest good, as wee shall say hereafter.

S. Declare vnto mee now the secōd petition: Thy kingdome come.

M. In this petition, in fit place we demand our owne sal-

ſaluation, after that in the firſt, we demanded the glorie of God

S. What is to bee vnderſtood, by the kingedome of God?

M The kingdome of God may be vnderſtood three maner of waies. For we finde a kingdome of nature, a kingdome of grace, & a kingdom of glorie. The kingdome of nature is that, wherewith God gouerneth all the creatures, as abſolut Lord of all thinges. For albeit peruerſe men doe euill, and obſerue not the law of God, yet God doth raigne ouer them, for that when it pleaſeth him, he hindereth theire deſignemēts And though he permit thē ſometimes to haue their

desires, afterwards he punisheth them seuerely: & there is none that can resist his will, nor that can doe otherwise, then he ordaineth or permitteth. The kingdome of grace, is that wherwith God gouerneth and ruleth the soules and hearts of good Christians, giuing them spirit and grace, to serue him willingly, and to seeke his glorie aboue all things. The kingdome of glorie, shall be in the other life, after the daye of iudgement: for that then, God will raigne with all the Saincts, ouer all things created, without any resistance. For then al the force of the diuels shal be taken away, and also all peruerse men, who shall be shut vp in the eternall prison

of

of hel, In that time shal death also be extinguished, and corruption, with all the tentations of the world, and of the flesh; which now trouble the seruants of God. So that it shal be a quiet and peaceable kingdome, with secure possession of perfect and eternall felicitie.

S. Which of these three kingdomes is spoken of, in this petition?

M. Not of the first: for that is not come, but is yet to come. Nether of the second, for that is spoken of in the first petition, and is in a great part alreadie come. But here is spoken of the third, which is to come, and is expected with great desire, of all those that knowe the miserie of

this life. And so in this petition wee demaund our chief good, and the perfect glorie of both soule and body. Tert. lib. de orat. Cip ser. 6. Cyril. Cat. 5. Mysta, Chryst. in cap. 6. Matth Aug. lib. 2. de ser. in monte. Hiero. in 6 Matth. Cassia colla 9.

S. If the kingdome of God (which we desire may come quickly) shall begin after the day of iudgmēt, thē we do sue and demand that this world should speedilie end, & the day of iudgment should come shortly.

M. So it is: for though the louers of the world, can haue no worse newes, then to heare the daye of Iudgment named: yet the citizens of heauen, who liue now a pil-

pilgrims, and banished men here below in earth, haue no other greater desire. Conc. 20. in Psal. 118. v. Wherevpon Saint AVGVSTIN saith, that like as before Christ came into the world, all the desires of the Saincts of the ancient law, were directed to the first comminge of Christ: so now all the desires of holy men of the new law, are directed to the secõd coming of the same Christ, which will bring vs perfect beatitude.

S. Let vs passe vnto the third petitiõ. What do those wordes signifie: Thy will be done, in earth, as it is in heauen?

M. In these wordes is demãded grace, to obserue well

the law of God. For that the eternall life, which is the end of man, being demanded in the second petition, it was conuenient, that the principall meanes to arriue vnto that end, should be demãded next after. And this principal meanes is, the obseruing of the commandemẽts of God, as our Lord hath said: if thou wilt enter into eternall life, keepe the commandements. mat. 19. And for so much as we are not able of our selues, to keepe all the commandements in such sorte as wee ought, therefore we demand of God, that his will be done by vs: that is, that hee giue vs grace to fulfill his will, in obeyinge wholly, and in all things his holie commande-

ments.

ments.

S. I desire to know, whether that besids the fulfilling the will of God, in obseruing the commandements, we are bound also to conforme our willes with Gods will, when he sendeth vs tribulations?

M. Wee are bound at the least, not to murmure, nor to grudge at the prouidence of God: because all that hee sendeth or permitteth, hee doth it to a good ende: to wit, to giue vs occasion of greater merit, if we be good, or else to purge vs, if we be bad. Cip ser. de mortalita. Aug. ser. 109 de temp.

S To what purpose is added: In earth as it is in heauē?

M. To teach vs, tha wee ought to endeauour to obey

God, and to obſerue his Holie Commaundements, with that perfection, promptneſſe and gladneſſe, with which the Angels do obey in Heauen: who neuer committed any litle default in obſeruing all the Commandements of God. S. Ciril. Cate. 5 Chriſt. in cap. 6. Matth. & alij. It may be alſo ſaide, that wee deſire and demande, that ſinners, ſignified by the earth, may obey God, as the Saincttes doe obeye him, who are ſignified by Heauen. Or elſe that the whole Church, ſignified by the earth, may entirelie obeye God as Chriſt, who is ſignified by heauen, obeyed him

S. Let vs come vnto the fourth petition: what meaneth.

neth. Giue vs this daye our daily bread?

M. With great reaſon, bread is demãded that maintaineth life, after that grace hath ben demaũded, which is life it ſelf. For that the firſt thing, that any one beginninge to liue deſireth, is foode, whe with life is maintained. But you haue to vnderſtand, that in this prayer, ſpirituall bread is principallye demanded which is the meate of the ſoule: and ſecondarilye corporall bread, which is the food for the bodie: And by ſpirituall bread, is vnderſtood the moſt holie Sacrament of the Altar. that is, the Celeſtiall and Diuine bread, which merueilouſly nouriſheth the life of

of the ſoule: and likewiſe, the word of God is vnderſtood, which by preachinge or readinge of ſpirituall bookes, helpeth no litle to nouriſh the ſame life of the ſoule. Finally is vnderſtood, the inſpiration of God, prayer, and euery other thing, which helpeth to maintaine and increaſe grace in vs, the which (as is ſaid) is the life of the ſoule. By corporall bread is vnderſtood all that is needful vnto vs, to maintaine the life of our bodie, which is an inſtrument of the ſoule, to doe good workes?

S. Wherfore is it ſaid, that this bread is ours?

M. With great miſtery this bread is called ours, for if wee ſpeake of the bleſſed Sacrament,

cramēt, that is our bread, becauſe for our ſaluation it was formed by the Holie Ghoſt, in the wombe of the bleſſed Virgin, and in a certaine maner, bakte in the ouen of the holie Croſſe, and ſerued vpon the table of the Altar, by the hands of the prieſts. And moreouer it is ours, becauſe it is the bread proper for the children, and not to bee giuen vnto dogges, that is to ſay, to Infidelles, nor to thoſe that are in mortall ſinne. If we ſpeake of the doctrine, wee call it our bread, to wit, that which is diſtributed by the true preachers, vnto the children of the Holy Church, and not the ſtrange bread, to witte, that which all Heretikes giue vnto their follow-

ers,

ers, which is corrupt and pe-
stiferous bread But if wee
speak of corporall bread, wee
desire that God will giue vs
our owne bread, & not that
which belongeth to others,
to wit, that he will helpe vs
in iust and lawfull gaines.
Auctor op. imp in c 6. And
againe that he blesse our lan-
des possessions, and al our la-
bours, to the end that with-
out iniurie and fraude, wee
may procure our liuing
S. Wherfore is it said, that
this bread is dailie?
M. It is called dailie, that
is to say bread for euerie day.
S Cyp serm 6. S. Chrisost in
cap 6 Mat. for that wee de-
sire not supe fluous or cu-
rious things, but simply that
which may suffice for the
dayes

dayes refection: and as well for the ſoule, as for the bodie, eſpecially knowing that wee are pilgrimes, and ſtrangers in this life.

S. Wherfore is it ſaid: Giue vnto vs?

M. Becauſe, albeit we are willinge to labour to haue bread, as wel ſpirituall as corporall, yet wee know that our labours ſhoulde all bee vaine, if God concurred not with his grace: as we often ſee that how much ſoeuer men labour to ſowe & reap, yet dearth doth happen for the ſinnes of the world. We demand alſo, that God giue vs our bread, that is to ſay, that not onely hee helpeth vs, to procure and gaine it, but that hee alſo bleſſe and ſanctifie

ſanctifie it, when wevſe it that it may doe vs good, and be profitable both to ſoule and bodie. S. Aug ſerm 125.

S. Wherefore is annexed that word, this day?

M. The worde, this daye, ſignifieth the whole time of this temporall life, and ſo wee demand of God, that during the time of this life, he ſuſtaine vs, with ſpirituall and corporall bread, vntill we arriue vnto our heauenly countrie, wher we ſhall haue no more need of Sacraments, of preachings, nor of corporal food. S. Cyp. S. Chry. It may be alſo ſaid, that we demand of God that he giue to day this bread, becauſe wee will not be ſollicitous for the morrow, not knowing whether wee

wee ſhall be liuinge to morrow or no. Mat 6. And ſo our Lord hath taught vs, not to trouble our ſelues with thinges that be not preſent. So that wee demand thi day, the bread which is ſufficient for this day: and that for the morrow, we ſhall demand to morrow.

S. There ariſeth a newe doubt to me, of that which you haue ſaid; for if wee ought not to trouble our ſelues with any thing, but with that, which is preſent; they do euill, that make prouiſion of corne, of wine, and other neceſſaries, for the whole yeare.

M. Our Lord, when hee taught vs, not to trouble our ſelues with thinges not preſent,

sent, meant nothing els, but to deliuer vs of superfluous cares, which doe greatly hinder prayers, and other thinges of greater importance, that belong vnto the gaining of eternall life. And therfore when the care for thinges to come, is not superfluous, but necessarie, as to make such prouision as you speake of, it is not euill to thinke of that which is to come. Yea rather such a thought is not of the morrow, but of this day: for that if wee shoulde not thinke of it vntil to morrow, we should not haue so fit a time.

S. The fifth petitiō followeth. What meaneth, And forgiue vs our depts, as we also forgiue our depters?

M.

M. Wee haue already, in the foure petitions that goe before, demanded of God, that he will giue vs all good thinges, as well eternall as temporall: now in the three following we demand, that he will deliuer vs from all euill past, present, and to come And so you see it is true which I saide before, that in this prayer is contayned all that wee can desire. We demand then in this petitiō, that God deliuer vs from euill that is past, to wit, from the sinnes, which we haue committed, for so our Lord declared vnto the holie Apostles Mat. 6 when hee taught them this praier, that by debtes, they ought to vnderstand sinnes.

S, For what cause are sinnes, called debtes?
M. For three causes: first, because euery man that sinneth, remaineth debter, to satisfie God for the iniurie, which hee hath done him. Secondly, because hee that sinneth, doth transgresse the law of God, and because the same law promiseth rewarde to all that obserue it, and punishment to him that doth not obserue it, therefore he that obserueth it not, remaineth debter to pay the penaltie. Thirdly, because each on of vs is bound to cultiuate (or manure) the vineyard of his soule, and to yeelde to God the fruit of his good works: therfore he that doth not good works, and much

more he that doeth euil workes, in ſtead of good, is debter to God, who is the true Lord of al the vineyard. And becauſe all we doe often fayle, as well in doing that wee ought not, as in not doing that wee ought, therfore it is conuenient, that oftentimes euery day, we humblie deſire of God, that he remit vnto vs our debtes.

S, Wherfore is it added as we alſo forgiue our debters?

M. Here likewiſe by depts, are vnderſtod the offences & iniuries, which we receiue of our neighbours. And we deſire of God, that hee wil pardon our offences, as we pardon them, that haue offended vs: for that, like as he who pardoneth the offences

receiued of his neighbour, is more disposed to receiue pardon of his offences, committed against God: so contrariewise, hee that wil not pardon the iniuries of his neighbour, doth make himselfe vnworthie, that God should pardon him. Finally, in saying that we pardon the iniuries of our neighbours, we make knowne, that mercye doth please vs, and that wee make account, that to pardon is a magnanimous and a noble thing. Greg. Niss. orat. 5 de orat. Dom. To the end that when wee demand mercie of God, hee may not answere vs, how wouldest thou, that I should vse mercie towards thee, seing thou doste hate mercie towards others? and

how

how doſt thou demand pardon of me, ſeing thou eſteemeſt pardoning as an acte of a baſe minde?

S. Declare then vnto me, I pray you, the ſixt petition. And leade vs not into tentation.

M. In this petition, is demanded helpe againſt euil to come: to wit, againſt tentations, which are occaſions that make vs fall into ſinne. (S. Cyril. Cat. 5. Amb. lib. 5. de Sac. c 4.) Here you haue to know, that principally it is demanded, that God permit vs not to be vanquiſhed and ouercome by tentations. (S. Hilar. & S. Hieron. in cap 26. Matt. S Aug ep. 21. 11. And becauſe tentations are dangerous, & the victory doubt-

full, therfore we demand alſo that God permit vs not to be tempted, chiefly when he ſeeth, that the victorie ſhall not be ours, but the diuels. (Greg. Niſſ. orat. 5. S. Cyp. ſerm. 6. S. Chriſoſt. in 6. Mat.) and of this you are to draw an excellent leſſon, to wit, that not only the diuell can not ouercome vs, but alſo, that he can nor ſo much as tempt vs, if God doe not permit him.

S. I do not wel vnderſtand that ſpeach: Lead vs not into tentation. For it may ſeeme, to haue this ſenſe: that God vſeth to lead men into tentations, & that we deſire him, not to doe it?

M. To bring or leade, into tentations, whether it be to tempt

tempt to euil, or to cause one to fall into sinne, is proper to the diuel (Iames 1.) and pertaineth in no respect to God, who greatly hateth sinne. But after the manner of speaking in Holie Scripture, whē God is said to induce or lead into tentation, it is nothinge els, but to permit, that one be tempted, or ouercome by tentation. So the sense of this petition is no other but, as we haue said, that knowing our owne weakenes & frailtie, and on the other side, the subtilitie and force of the diuell, we desire of God, not only that he will not permit vs, to be ouerthrowen by tētations, but also that he permit vs not to be tempted, if he see not, that we shall re-

remaine victorious

S. The last petition remaineth. But deliuer vs from euill. What euell is spoken of in this petition?

M. This last petition doth in part confirme the former petitions, and partly it addeth some thinges more, and therfore it saith: But deliuer vs from euill, that is, I doe not only demand that thou remit vnto vs our sinnes past, and defend vs from sinnes to come, but moreouer, that thou deliuer vs also from all present euill (S. Cyp. serm. 6. S. Aug. lib. 2. de serm. in mōt. Beda & Rup. in 6 Mat.) And marke well, that our Lord with great wisdome teacheth vs, to demand to be deliuered from all euill, and

cometh

cometh not to particulars, as
powertie, ſicknes, perſecu-
tions, and the like. For that
oftentimes it doth ſeeme vn-
to vs, that a thinge is good
for vs, which God doth ſee
is euill. And contrariewiſe it
ſeemeth to vs, that a thinge
is euill, which God ſeeth is
good for vs. And therefore
accordinge to the inſtruction
of our Lord, we demand,
that he deliuer vs from all
that, which he ſeeth is euill
for vs, be it proſperitie, or ad-
uerſitie.

S. What meaneth Amen?

M. This is an Hebrewe
word, and (as I haue already
ſaid vnto you) it ſignifieth,
ſo be it: or, ſo it is. And as in
the end of the Creede, Amen
ſignifieth, ſo it is, and ſo I
be-

beleeue. In like maner, in the end of the Pater noster, Amen signifieth, so be it, so I desire, and so I pray that it may be done.

The declaration of the Aue Maria.

CHAP. 5.

S. NOw you haue declared to me the Pater noster, I desire that you declare also, the Aue Maria.

M. I wil do it willingly, for I desire that you be most deuout to our blessed Ladye. The Aue Maria in our vulgar tongue is this: Haile Marie full of grace &c.

S. What meaneth it, that to the Pater noster, the Aue Maria is ioyned, rather then anie other prayer?

M.

M. For ſo much as we haue no aduocate nor interceſſor with Chriſt, more potent then his Mother, therefore whē we haue ſaid the praier, which Chriſt hath taught vs, we repaire alſo to his mother, to the end that ſhe by her interceſſion, may helpe vs to obtaine, that we haue demanded, in ſaying the Pater noſter: like as in this world, when we haue giuen a ſupplication to the Prince, we recommend the buſines vnto the moſt potent that is in the court.

S. Who compoſed the Aue Maria?

M. God himſelf hath compoſed it. For albeit he taught it not by his own mouth, yet he taught it, by the mouth

of

of the Archangel Gabriel. of Sainct Elizabeth, and of the Church. For those wordes, Haile Marie full of grace, our Lord is with thee, blessed art thou among women: were spoken by the Archangel Gabriel, Luc 1. but he spake thē, as Gods Embassadour, and so spake them as from God, and God spake them by the mouth of his Embassadour. Those other wordes: & blessed is the fruit of thy womb, Luc. 1 sainct Elizabeth spake: but she spake them, when she was repleniſhed with the Holie Ghoſt, as the Euangeliſt Sainct Luke teſtifieth. Whereby it appeareth, that the Holie Ghoſt, spake them by the mouth of S. Elizabeth: All the reſt, the Holie Church

Church hath added, which is gouerned, & taught by the same Holie Ghost. So that it may well be said, that after the Pater noster, which Christ taugh vs by his own mouth, the Aue Maria is the most excellent prayer, that can be found: beinge composed by the same God, and taught vs, by the mouth of his seruãts. S. Let vs come then to the declaration. Wherefore doe we say Haile Marie?

M This is a saluatiõ, which we giue vnto her, to show that we are friends, & of acquaintance, & therfore dare come to speake vnto her, and we vse the wordes of the Angell, for that we knowe that she is pleased to heare often, that newes which the

Angell

Angel brought her, when he ſpeake the ſame wordes: and ſhe reioyceth alſo, that wee are mindfull therof, and that we are gratefull to God for ſo great a benefit.

S. What meaneth, full of grace?

M The grace of God worketh three principall effects in the ſoule. It wipeth out the ſinnes, which are as ſpottes that defile the ſoule: it adorneth the ſame ſoule with gifres and vertues: and finally it inableth to doe meritorious workes, grateful to the diuine Maieſtie. Our Ladie is full of grace, becauſe, touching the firſt effect, ſhe neuer had anie ſporte of ſinne, neither originall nor actuall: neither mortall, nor veniall

(Can.

(Can. 4.) Touchinge the ſecond, ſhe had all the vertues and gifres of the Holy Ghoſt, in the higheſt degree. Touching the third, ſhe did workes ſo gratefull vnto God, & ſo meritorious, that ſhe was worthie to be aſſumpted in bodie and ſoule aboue all the orders of Angels.

S. It ſeemeth not that our Ladie had more grace then other Sainćts, for I haue often heard, that S. Stephen, and other Sainćts, were full of grace?

M. How much ſoeuer it is ſaide of other Sainćts, that they were full of grace, yet our Ladie had moſt grace of thē all: for that ſhe was made by God capable of more grace, then anie other Sainćt: as

for

for example, if manie vessels, one greater then an other, were filled with balme, all should be full, and yet in the greatest should be more balme, then in the others. And the reason of this is, because God doth make mē capable of more or lesse grace, according to the offices which he giueth thē. And for so much as the greatest office that hath bene giuen to a meere creature, was to be the Mother of God, therfore our Ladie was made capable of, and filled with more grace then anie other meere creature.

S. What meaneth, Our Lord is with thee?

M. This is an other singular praise of the blessed Virgin, which signifieth to vs, that

that our Lord hath bene with our Ladie from the beginning of her conception, with a perpetual assistance, gouerning her, directing her, and defending her. And hereof it cometh, that she neuer cõmitted any sinn, either in thought, in worde, or in deede (S. Aug. de nat. & gra. c. 36.) Whereupõ God hath not only adorned this most holie virgin with all graces, but he would also remain alwaies with her as guardiã of so great treasure.

S. What meaneth, blessed art thou among women?

M. This is the third praise, which is giuen to our B. Ladie, in which is declared, that she is not only ful of all the graces, which cã belong

to a Virgin: but of thoſe alſo which can belong vnto a wife, and therby doth abſolutly ſupaſſe al other womẽ, which haue bene, or ſhal be. The benedictiõ of a married woman is fecundity, and this was not wanting to the bleſſed Virgin, ſeeing ſhe hath brought forth a child, which is more worth then a hundreth thowſand children. It may alſo be ſaid, that ſhe is mother of a very great nũber of children: for that all good Chriſtians, are brothers to Chriſt, and conſequently are children to our Ladie, not by birth, and nature (in which manner only Chriſt is her childe) but by loue, and motherlie affection, which ſhe hath towardes all. Wherupõ ſhe

she is worthely said to be blessed amongst all women: because others had either the glorie of virginitie without fecundity, or the benediction of fecunditie without virginity: she only had ioinly by a singuler priuiledge of God, the honour of perfect virginity, with the benediction of the highest and most happie fecunditie.

S. What meaneth; And blessed is the fruit of thy wombe Iesus?

M. This is the fourth praise, which is geuen to our Ladie, that she is not only worthie of honour for that she hath in her selfe: but for that also, which is in the fruit of her wõbe. Because the praise of the fruit, redoundeth to

the tree, & the glorie of the child, redoũdeth to the mother. And becauſe Ieſus is not onlie true man, and bleſſed amõgſt men, but is alſo God, bleſſed aboue all thinges, as Sainct Paul teacheth vs (Rõ. 9.) therfor his mother is not onlie bleſſed amongſt womẽ, but ſhe is bleſſed amõgſt all the creatures, as wel in earth, as in heauen.

S. Declare vnto me I pray you, that which remaineth of the Aue Maria.

M. In the wordes folowing, the holy Church repeating the principall praiſe of our Ladie, which is to be the mother of God, and ſo ſhe ing that ſhe can obtaine of the ſame God, what ſhe pleaſeth, deſireth her to make

inter-

intercessiō for vs, who haue great need therof being sinners, & that she help vs whiles we liue, & in particular, at the point of death, when we shal be in greatest dāger.

S. I would gladly knowe, wherfor it ringeth to the Aue Maria, three times in the day to wit, in the morning, at midday, & in the euening.

M. To the end we may vnderstand, that we haue nede to mak recourse often to the help of God, & of the Saints: being in the middest of enimies visible and inuisible. And that we ought not to thinke it sufficient, to haue recourse to the armour of praier in the beginning of our works, but that we must do the same in the progresse

and in the end. There is an other myſterie in this ringing thriſe to the Aue Maria. That is, Holie Church would haue vs continualy to remember the three principal myſteries of our Redemption, the Incarnation, the Paſſion, and the Reſurrectiō. And therefore willeth that wee ſalute our B. Ladie in the morning, in memorie of the Reſurrection of our Lord at midday, in memory of the Paſſion: and at night, in memory of the Incarnation. Becauſe as we are certaine, that our Lord was nayled on the Croſſe, at midday, and roſe in the morning, ſo it is probably thought, that the Incarnation was in the night.

The declaratiõ of the tenne commandments.

CHAP. 6.

S. HAuing now vnderstood the Creed, & the Pater noster, wit the Aue Maria: I desire, that you would declare vnto me the tenne cõmandements of the law of God: for that this is the third principal part of the christian doctrin, as you told me in the beginning.

M. You haue reason to desire to learne, and to vnderstand wel the tenne commãdements of the law of God, because that faith, and hope without charity, & without obseruing of the lawe, are

not sufficient to saluation.

S. What is the cause, that seing in the world, & in the Church, there are so manie lawes and commandementes, this law of the ten commaundementes, is preferred before all the rest?

M. Manie reasons may be alleaged, concerning the excellencie of this law. First, for that this law was made by God, and written by himself, first of al in the hartes of men, and afterwards in two tables of stone. (Exo. 31. & 33.) Secondly, because this is the most ancient law of al others, and as the fountaine of all the rest. Thirdly, because this is the most vniuersal law, that is to be found: for it bindeth not only

only Christians, but Iewes also and Gentiles, as well men as women, as wel rich as poore, as wel princes as priuat men, as wel the lerned as the ignorant. Fourthly, because this law is immutable and cannot be taken away, nor dispensed with al by anie. (S. Tho. 1. 2. q. 290. art. 8.) Fiftly, because it is necessarie to euery one to saluation, as our Lord hath often taught vs, in his holie Gospel. (Marth. 19.) Lastly, because it was promulgat with greatest solemnitie in mount Sinay, with sound of Angelicall trumpets, with great thunder, and lightning from heauē, in the presence of al the people of God.

S. Before you come to the declaration of the commandmēts in particular, it would be gratefull to me to vnderstand briefly the summe, and order of them.

M. The end of al the commaundementes is the loue of God, & of our neighbour: for they all teach vs, not to offend God, nor our neighbour: and for this cause they are duided into two parts, & were writtē (as I haue already said) in two tables of stone. The first part conteyneth three commandementes, which instruct vs of the bond we haue to God. The second containeth seauen other precepts, which teach vs the bond, we haue to our neighbour. (Clem. Alex.

Alex. Strom. 6. Aug. q. 61 in Exo & ep. 119. cap. 11.) But you must know, that albeit in one table there were noe more then three precepts, & in the other seauen: yet the two tables were equall, and both full writtē: for the three first were written with more wordes, and the other seauē with fewer: and so the seauē shorter precepts were equal touching the writtinge vnto the three longer.

S. Wherefore are the cōmandementes of the first table three?

M. Because they teach vs to loue God, with hart, with tōgue, and with worke.

S. Why are the commandementes of the second table seauen?

M. Be-

M. Because, one teacheth to doe good to our neighbour, the other six teach vs to doe him no euil. First in his person, after in his honour, lastly in his goodes. And that neither in thought, worde, nor deede.

S. Let vs now come vnto the commandements themselues. And first shew me the wordes wherwith they were written by God in those tables.

M. The wordes are these: (Exod. 20. & Deut. 5.) I am the Lord thy God, which brought thee forth, out of the land of Egypt, from the house of seruitude.

1. Thou shalt not haue strāge Gods in my sight.

2. Thou shalt not take the name

name of the Lord thy God in vaine.

3. Remember that thou ſanctifie the Sabaoth day.

4. Honour thy father, and thy mother.

5. Thou ſhalt not murder.

6. Thou ſhalt not commit adulterie.

7. Thou ſhalt not ſteale.

8. Thou ſhalt not beare falſe witnes againſt thy neighbour.

9. Thou ſhalt not deſire thy neighbours wife.

10. Thou ſhalt not couet thy neighbours goods.

S. What meane thoſe wordes which goe before the commmandementes?

M. In thoſe wordes, are yelded four reaſons, to ſhew that God can geue a law, and

& that we are bound to obſerue it. The firſt reaſon is in the word, I am the (Lord) becauſe God being our chief and higheſt Lord, who hath created vs of nothing, he may doubtles geue vs a law, as to his proper ſeruants. The ſecond is in that word (God) becauſe that word ſignifieth, that our Lord is not only, or Maiſter, but he is alſo ſupreme Iudge, & gouernour, and as ſuch a one can geue a law, and puniſh thoſe that obſerue it not. The third is in that word (thyne) becauſe beſides the bond which we haue to obey God, as ſeruants their maiſter, and as ſubiects their Prince, we haue an other bond, by reaſon of the pact which God doth

doth make with vs, and we with him, in holy baptiſme. For therin God taketh vs for his owne adopted children, and we take him for our proper Father: as God alſo taketh al the faithful for his particular people, and the faithfull take God, for their owne proper God, & Lord. The fourth is in thoſe wordes, which brought thee forth, out of the land of Egypt, out of the houſe of ſeruitude; for that beſides ſo manie other bonds, there is this of gratitude: for that God hath deliuered vs from the ſeruitude of the diuel, and of ſinne, which was ſignified by that ſeruitude of Egypt, & of Pharao, from the which the ſame God deliue-

red

red the people of the Iewes.
S. Declare vnto me now the first commandement.
M. The first commaundemēt containeth three partes. The first is, that we ought to take God for God. The second, that we must not take anie other thing for God. The third, that we must not make Idoles, to wit, statues or images, taking them for Gods, and that we must not adore the same Idoles.
S. Declare vnto me the first part.
M. God wil be taken for that which he is, to wit for true God, which is done by exercising foure vertues towards his diuine Maiestie, to wit, Faith, Hope, Charity, and Religion. He that

that beleueth in God, taketh God for God, becauſe he taketh him for the chiefe veritie: and in this the Heretikes doe ſinne, for they doe not beleue in him. He that hopeth in God, taketh God for God, for that he holdeth him for moſt faithfull, moſt pitiful, and alſo moſt potent, cõfidently cõſidering that he can, & wil help him in all his neceſſities. And in this point thoſe doe ſinne, that deſpaire of the mercie of God, or doe truſt more in men, thẽ in God, or ſo much in men as in God. He that loueth God aboue al things, taketh God for God, for that he taketh him for the chiefe goodnes: and in this point thoſe doe ſinne, that

loue any creature what soeuer more then God, or equal with God. & much more do they sinne, that hate God. Finally, whosoeuer adoreth God with greatest reuerence as the vertue of Religion teacheth vs, taketh God for God: for he taketh him for the first beginning and author of all things: and in this point they offed, that beare smal respect to God, and things consecrated vnto him, as Churches, halowed vessels, Priestes, and the like, and those also that honour men equallve with God, or more then God.

S. Declare I pray you the second part of this commandement.

M. In the second part God willeth & commandeth, that

We

we take no created thing for God. And in this the Gentiles offended in old time, who not knowing the true God, did take, and adore for God diuers creatures, as the sunne, the moone, or some dead men. In the same inchanters, and witches offend, and all sorcerers, negromancers, and and sooth-sayers, who giue to the diuell of hell, that honour which is due only to God, and some of them take him and adore him for their God, and thinke by his meanes to foretell thinges to come, or to finde treasures, or to attaine vnto other theire dishoneſt desires. For the diuell being deadlie enimie to all mankind deceiueth often this poore sort of people, and

with vaines hopes, causeth them to commit manie sinnes, and in the end to loose their soules, and manie times their bodies also.

S. Declare to me the third part.

M. In the third part, God doth commād, that not only we take not the thinge created by him for God, as hath bene said, but that much les we make to our selues anie thing, to take it and adore it for God: wherin the Gentiles offēded, who were so blind that they made Idols, to wit statues of gold, or of siluer or of woode, or of stone and made it be thought that they were Gods. Chiefly because the diuels some times entered into them, and can-

sed

sed them to speake, or to moue themselues, & so they sacrificed vnto them, & adored them. And because the holie Martyrs, would not in anie wise doe the same, they put thē to death, with most cruell torments.

S. Is there anie thinge els in this commandement?

M. There is annexed by God a terrible threatninge, to those that doe contrary to this commandement, and a greate promise, to those that obserue it. For after the geuinge of the commandement. God spake those wordes, I am a iealous God, who punish not onlie those, that loue me not, but their posteritie also, vnto the fourth generatiō; and shew mercie to

those that loue me, vnto a thowsād generatiōs. Where marke well, that our Lord saith, that he is a ialouse God, to the ēd we may vnderstād, that he can punish most grenously, because he is God, & that he will punish most grenously, because he is iealous of his honour and of iustice, and of right: and therefore can not beare with impiety. Which is against those that sinne continually, & yet liue merily, as if God had no care therof. But by this you see, God hath care, and wil shew it, when time is.

S. What meaneth it, that God punisheth such as doe euill, vnto the fourth generation, and giueth reward vnto those that doe well, vnto a thowsand generations?

M. God punisheth vnto the fourth generatiō, for that for the most part, a man doth not liue longer, then to see the children of his nephwes, or at the most the nephewes to his nephewes: and he will not punishe others of his posteritie, then the sinner him selfe may see. But in doing well, God extendeth him self not only vnto the fourth generation, but vnto a thowsand. if there were so manie. For that our Lord is more inclined to reward, then to punish; becausse, that he rewardeth, is of his owne goodnes and therefore he doth it verie willingly: but that he punisheth any, it cometh of our sinne, and therfore he doth it as it were, perforce, to wit,

vrged by our peruersnes.
S. Wherfore is this threat, & this promise, ioyned to the first commandement onlie?
M. Because this is the principall commandement, and of more importance then the rest. Againe for that it is the first, and so being spoken of the first, it may be vnderstood also of the rest.
S. I desire to know, how the honour which we geue to Saincts, & their Reliques and Images, is not against this commandement. For it seemeth that we adore all these things, seing we kneele vnto them, and pray vnto them, as wee do vnto God?
M. The holy Church is the spouse of God, and hath the Holie Ghost for her maister

(Ephes.

(Ephes. 5 1 Tim. 3.) And therefore there is no danger, that she should be deceiued, or that shee shoulde doe, or teach others to do any thing, that were against the commandements of God. And to come to the particulars, we doe honour and call vppon Sainctes as friendes of God, who can helpe vs with their merites, and prayers before him: (S. Aug li 20 cōt. Faust. c. 21.) but wee doe not take them for Gods, neither adore them as God: neither importeth it that we kneele, because this reuerence is not proper to God alone, but is done also vnto creatures of heigh dignitie, as to the Pope: and in manie places religious persons kneele vnto

theire Superiours. So that it is no maruell if that be done vnto Saincts, who raigne with Christ in heauen, which is done vnto some men in earth.

S. But what shal we say of the Reliques of Saincts, which vnderstand nothinge: and yet we kneele and pray vnto them?

M. We do not pray to the Reliques, which we know well doe not vnderstand: but we honour the holye Reliques, as those which haue bene the instruments of the holy soules to do many good workes, and shall againe in their times be liuing bodies, and are to vs in the meane time deare pleadges of the loue, which the Saincts did, and

and do beare vnto vs. And therfore we do pray, before the ſame Reliques vnto the Saincts, deſiring thē by theſe deare pleadges, which we keepe of them, that they remember to honour them. (S. Amb. li. de viduis S. Ieron. cont. Vigilant.

S. The ſame perhaps may be ſaid of Images

M. So it is, for the Images of our Lord, of our Ladie, & other Saincts, are not taken by vs for Gods: and therfore they can not be called Idols, as thoſe were of the Gentiles: (Conc. Nic. 2. S. Damaſc. in orat. de Imag. but they ar holden for Images, which make vs to remember our Lord, our Ladie, and other Saincts: and ſo they ſerue

ſuch

ſuch as can not read, in place of bookes. For that by Images they learne manie miſteries of our holie faith, and the life, and death of manie Sainctes. (S. Greg ep. ad Seren.) And the honour we do vnto them, we do it not becauſe they are figures of paper, or of metall, or becauſe they are well colored, and well made, but becauſe they repreſent vnto vs our Lord, our Ladie, or other Sainctes: and for that we know, that the Images do not liue, nor haue ſenſe, beinge made by the hands of men, we do not demand any thinge of them (Con. Trid. ſeſ. 25.) but we pray before them vnto thoſe whom they repreſent vnto vs, to wit, our Lord, our Ladie,

Ladie, or other Saintes.

S. If Reliques, and Images do not vnderſtand, how then do they worke ſo manie miracles to ſuch as doe recommend themſelues vnto thē?

M. God worketh al the miracles: but he worketh them often by the interceſſion of Sainctes, and chiefly of our bleſſed Ladie: and often times he doth thē vnto thoſe, who pray vnto the Sainctes before theire Reliques or Images: & ſom times he vſeth the Reliques and Images, as inſtruments of ſuch miracles, to ſhew vnto vs, that our deuotion towards the Sainctes, and towards their Reliques, and Images, doth pleaſe him.

S. When therfore it is ſaid, that one is recommended to

ſuch

such Reliques, or such Images, & hath receiued grace, it is to be vnderstood, that he is recommended to the Saint, to whom those Reliques or Images pertaine: & that God, by the intercession of that Saint, and by the meanes of those Reliques or Images, hath done him that grace.

M. So it is: and I am glad, that you haue well vnderstood, all that I haue said vnto you.

S. I woulde lastly know for what cause, God the Father is painted like an olde man, and the Holy Ghost like a doue, and the Angels like yong mē with winges, seing God, and the Angels, are spirites, and haue no corporall figure, which can be drawen by

by painters, as pictures of mē may be.

M. When God the Father is painted in forme of an old man, and the Holie Ghoſt in forme of a doue, and the Angels in forme of yong men, that which they are in themſelues is not painted, becauſe as you haue ſaid they are ſpirites without bodies, but that forme is painted, in which they haue ſometimes appeared. And ſo God the Father is painted like an olde man, becauſe he appeared in that forme in a viſion to Daniel the Prophet (Dan. 7. S. Tho. in 4 diſ 48 q. 5 a 2. And the Holy Ghoſt is painted in forme of a doue, becauſe in that forme he appeared vppon Chriſt, when he

was baptiſed by ſainct Iohn Baptiſt (Iohn 1.) And the Angels are painted in forme of yong men, for that they haue ſometimes ſo appeared (Gen. 18. & 19. Tob. 5. & 12.) Moreouer you are to know, that manie thinges are painted, to make vs vnderſtand, not what they are in themſelues, but what properties they haue, or what effectes they vſe to worke. So Faith is painted like a womā, with a chalice in her hand, & Charitie with many litle children about her, and yet you know well, that faith and charitie are not women but vertues. So it may be ſaid, that God the Father is painted in forme of an old Man, to make vs vnderſtand, that he is moſt ancient,

ancient, to wit, eternall, and before al creatd things. And the Holie Ghoſt is painted in likenes of a Doue, to ſignifie the giftes of innocencie, puritie, and ſanctitie, which the Holie Ghoſt worketh in vs. And the Angels are painted like yong men, becauſe they are alwaies faire, and full of ſtrenght: & with winges, becauſe they are ready to paſſe whither it ſhall pleaſe God to ſend them: & with white garmentes, and with holy ſtoales, becauſe they are pure, and innocent, and miniſters of his diuine Maieſtie.

Of the ſecond commandement.

S. LEt vs come to the ſecond cōmandement.

What meaneth, thou shalt not take the name of God in vaine?

M. In this commandement is handled the honour and dishonour of God touchinge wordes, that is, honour is commanded, and dishonour is forbidden. And this commandement may be diuided into foure parts because God is honored, or dishonored by wordes, in foure sorres. First, God is honored by naminge him often with charitable affection: and is dishonored by ofte naming him to no good purpose. Secondly, he is honored by an oath, and he is dishonor d by periury. Thirdlie, he is honored by obseruation of vowes, and dishonored by breakinge of vowes

once made Fourthlye, he is honored by calling vpon him, and praising him, and dishonored by blaspheminge and cursing him.

S. Declare to me the first part.

M. In simply naming God, as also our Ladie, and other Sainctes, one may doe well, and euill. For those that loue God much, remember him often, and often speake of him: and they do it with deuotion and affection, as is seene in the Epistles of S. Paul, where the holie name of IESVS-CHRIST is verie often reade For as S. Paul had Christ in his harte, so he had him in his mouth. Theod. q. 41 in Exod. But there be others, who of an

euill custome, when they are angrie, or when they iest, not regardinge what they say, name God, or some Saint, because nothing els comes to their mind. And this is euill, for it is a kind of tearing the most holie name of God. Which is (to geue you an example, though not equall) as if one hauing a pretious garmēt, should were it in all places & at all times, not regarding the preciousnes therof.

S. Declare now the second part, which concerneth swearing.

M. An oath, or swearinge, is nothing els, but to cal God as witnes of the truth. But that it be lawfully done, three things ought to accōpanie it, to wit, Truth, Iustice, and Iudge-

Iudgement, as God himselfe doth teach vs, by the mouth of the Prophet Ieremie (Iere. 4.) And as God is honored by an oath made with dew circunstances, we professing therby, that he seeth all thinges, and is the soueraigne truth, and defender of the truth: so by the contrarie, the same God is greatly dishonored, when an oath is made without truth, or without iustice, or without iudgment: for he that so sweareth, maketh shew, that either God is ignorant of the matter, or that he is a friend of lyinge, and of iniquitie.

S. Declare, I pray, in particular, what it is to sweare with truth?

M. That one may sweare

with truth, it is neceſſarie, that he doe not affirme with an oath, anie thing but that he certainlye knoweth to be true: and that he promiſe not with an oath anie thing, but that which he will vndoubtedly performe. Wherupon they are periured, and ſinne greeuouſly, that affirme with an oath, ſuch thinges as they know are falſe, or doe not know to be true. And in like maner, thoſe that promiſe by oath that, which they meane not to fulfill.

S. What meaneth it, to ſweare with iuſtice?

M. The meaninge is, that a man promiſe not with an oath, to doe any thing, but that which is lawfull; And therfore they ſinne moſt greuouſly,

uously, who promise with an oath, to reuenge iniuries, or to do any thing that displeaseth God. Nether ought they to obserue such promises: nether do they bind in any sort. For no man can be bound to doe euill, for so much as the law of God hindeth vs, that we must not do it.

S. What meaneth to swear with iudgement?

M. The meaninge is, to sweare with aduisment, and matutely: consideringe that it is not conuenient to cal God to witnes, but in needfull things of great importance, and with much feare and reuerence. And therefore they offend, that for euerie trifle, yea playing and iestinge doe sweare. Who by this euill

cuſtome of ſwearinge often, doe eaſilie incurre periurie, which is one of the greateſt ſinnes, that can be committed. Wherupon as well our Lord in the Goſpell Mat. 5. as S. Iames in his epiſtle, Iac. 5. do command that we doe not ſweare, that is, without neceſſitie. And holy men do yeeld the reaſon therof, (S. Aug. li. 1. de ſerm. Do. in monte c. 30.) becauſe an oath being inuented for remedie of the weaknes of a mãs credit, for that men doe hardly beleeue one an other, therfore an oath ought to be vſed, as we vſe a medicine, which is not often to be taken, but as ſeldome as well may be (S. Chryſ. ho. 36. 37. & 38. ad popul. Antioch.

S.

S. Declare thē if you pleaſe, the third part of this commandemēt, which conſiſteth in Vowes?

M. A Vow is a promiſe, made to God, of ſome good thing, gratefull to his diuine Maieſtie. Where you haue to conſider three thinges. Firſt that a Vowe is a promiſe, and therefore it ſufficeth not to the makinge of a vowe to haue a purpoſe, and much leſſe a deſire to doe anie thinge: but the expreſſe promiſe is required, either by word of mouth, or at the leaſt in hart. (S. Tho. 2. 2. q. 88. ar. 1.) Againe you haue to conſider, that this promiſe is to be made to God, to whome vowes doe properly belong. And when you

you heare that a vowe is made to our Ladie, or to other Sainctes, you moſt vnderſtand, that the ſame is principallie made to God, but in the honour of our Ladie, or other Saincts, in whom God remaineth, in a more particular manner, and more excellently then in other creatures. So that a vowe made to a Sainct, is nothinge elſe but a promiſe made vnto God, to honour the memorie of ſuch a Sainct, with ſome preſent that is to honour God him ſelfe in his Sainct. Thirdly you haue to know, that a vow can not be made but of a good thing, and gratfull to to God as holie virginity, voluntarie pouertie, & the like thinges,

thinges. Wherfore he that ſhould vow to commit anie ſinne, or anie act not pertaininge to the ſeruice of God, yea or any god thing, which ſhould hinder a greater good ſhould not make promiſe of a thing gratfull to his diuine Maieſty, and therefor ſhould not doe him honour, but diſhonour, and he ſhould ſinne againſt this ſecond commandement. As he alſo ſinneth greeuouſly againſt the ſame commandement, that maketh a vow and fulfilleth it not, ſo ſoone as he can. For God commandeth in holie Scripture, that who ſoeuer maketh a vowe doe not only remeber to fulfil it, but alſo that he ſlacke not to doe it (Deut. 23. Eccle. 5.)

S. Declar to me the last part, which treateth of the praise of God, & of blasphemie.

M. God commandeth in the last part of this second commandement, that a man shal not blaspheme: but contrarie wise, that he praise and blesse his holie name. And first, for somuch as appertaineth to the praise, there is noe difficultie at all, it being manifest, that al good thinges comming vnto vs from God, and al the workes of God being ful of wisdome, of iustice, and of mercie, it is reason, that in al thinges he be praised, and blessed. But touching blasphemie, it is necessarie you know, that blasphemie is nothing els, but an iniuria done

done in wordes to God, in him selfe, or in his Saincte, (S. Tho. 22 qu 13) And there are found six sortes of blasphemies. The first, when that is attributed to God, which is false, as that he hath hornes, or like indignity. The second, when that is denied to God, which belongeth to him, as Power, Wisedome, Iustice, or other excellencies: as to say, that God can not doe, or seeth not some thinges, or that he is not iust. The third, when that is attributed to any creature, which is proper to God, as if on say, that the diuel knoweth the thinges that are to come, or can worke true miracles. The fourth, when one curseth God, or our Ladie, or

other

other Saincts The fift, when ſome members of Chriſt, or of Saincte̅s are named, to doe them ſome iniury, as if there were any thinge in them, to be aſhamed of, as be in vs. The ſixt, when one nameth ſome partes of Chriſt, or of his bleſſed Saincte̅s, to ieſt at them, as to ſay: To the beard of Chriſt: or, of Sainct Peter: or ſuch other like thinges: which the enuy of the diuel, and the wickednes of man hath found out.

S. I deſire to know, how great the ſinne of blaſphemie is?

M. This ſinne is ſo great, that it is in a manner the greateſt of all other ſinnes: which may be vnderſtood by by the paine that it merr-

teth

teth. For that in the old Teſtament, God commanded, that blaſphemer ſhould preſently be ſtoned by all the people (Leuiticus. 24.) As the ciuil lawes doe in like manner puniſh blaſphemers with death. (Inſtinus. Nouellaa. 77.) And Sainct Gregorie writteth, that a little child of fiue yeares old, hauing learned to blaſpheme God, and not being corrected by his father, for his fault died in his fathers lappe, & his ſoul was carried away by diuels (that appeared viſibly) into hel fire. (Sainct. Grego. Dialogus. libro. 4. cadito. 18.) Which was neuer read before, to haue hapened for anie other ſinne. Whereby we may ſee what diligence

diligence ought to be vsed in auoyding so great an offence of his diuine Maiestie: & the auoyding of this sinne ought to be the more easie, seeing there is no commoditie nor pleasure gotten by it, as by some other sinnes there is, but onlie hurte which the sinne bringeth with it. And yet wee ought neuer to sinne, though we could gaine neuer so great commoditie or pleasure therby.

Of the third Commandement.

S. I Haue vnderstood the two first commandemẽts, now I desire that yu wil declare to me the third.

M. The third commande-

ment,

ment, which is of keeping holie the feastes, is something differing from the others, because all the others, to wit, the two that goe before, and the seauen which follow, are wholy naturall, and binde not onlie Christians, but Iewes and Gentiles also: but this third is in part naturall, and bindeth all men: and in part it is not naturall, neither bindeth it all. For that to sanctifie the feastes, that is, to haue some dayes for holie, & to be spēt in holy workes, and chiefly in the seruice of God, is a naturall precept for that naturall reason teacheth it to all men; and so in all partes of the world, some day is obserued festiual. But

the ordayninge of such a day, that is, that it should be one, rather then an other, is not natural. And therfor with the Iewes the principal Feast was Saturday, with Christians it is the Sunday.

S. For what cause did God command that the Iewes should obserue the Saturday, rather then anie other day.

M. There are two principal reasons. The first is, because on the Saturday, God finished the frame of the world: & therfore he would that day should be sanctified in memorie of this great benefit, of the Creation of the world: which deserued also to conuince the error of certaine Philosophers (who said that

that the world had alwaies beene) for that, celebrating the feast in memorie of the creation of the world, it must needs be confessed, that the world had a beginning. The second reason is, because a man hauing caused his seruants and hand-maides, and his cattle to worke and wearie themselues six dayes of the weeke, God would that the seauēth day, which is the Saturday, the same seruants and maides, yea his oxe also and asse, should repose, and that maisters should learne to be pittiful towardes their laborers, and not to be cruel, but to haue compassion also of their very brute beastes.

S. What is the cause that we Christians doe not obser-

me the Saturday, as the Iewes doe, seing there is so good reason to obserue it?

M. With great reason God hath changed the Saturday, into the Sunday, as he hath also done Circumcisiõ, into Baptisme, the Paschal lambe, into the blessed Sacrament, and all other good thinges of the old Testament, into better thinges in the new Testament. Wherfore, if the Saturday was celebrated in memorie of the creation of the worlde, becausse in that day the worke of the creation was ended: with more reason the Sunday is celebrated in memorie of the same creation: for that in the Sunday, the said creation was begunne

and

and if the Iewes did geue to God the last day of the weeke, then Christiãs doe better, who geue him the first. (Iustin Apo. 2.) Moreouer vpon the Sũday, memory is made of three principal benefits of our Redemption. (Leo. ep. 81. ad Dioſc) For Christ was borne on the Sunday, on Sũday he roſe, and vppon Sunday he ſent the Holy Ghoſt to his Apoſtles. Finally the Saturday did ſignifie the repoſe which the holy ſoules had in Limbo: the Sũday ſignifieth the glorie which the holy ſoules haue now, and the bodies shal haue hereafter in heauen.

And therfore the Iewes celebrate the Saturday, becauſe when they died, they

went to repose in Limbo: but christians celebrate the Sunday, because when they dye, they goe vnto the glorious blisse of heauen: which yet is vnderstood, if they haue done well according to the holie Law, which God hath geuen them.

S. Is it necessarie, to obserue other feastes besids the Sunday?

M. It is necessarie to obserue manie other feastes, as well of our Lord, as of our Ladie, and of other Sainctes, to wit, all those which are commãded by holy Church. But wee haue spoken in particular of the Sunday, because it is the most ancient, and oftner celebrated then anie other. As amonge the

Iewes

lewes there were also manie feastes, but the most ancient, most frequent, and the greatest of all, was the Sabboth. And therefore in the ten commandements, there is not expresse mention made of anie, but of the Sabbaoth, to which, as we haue said, the Sunday hath succeeded.

S. What ought to be done, to obserue the feastes?

M. Two thinges are necessarie: the first is, to abstaine from seruill workes: which are those, that seruantes and artificers, are accustomed to do, who labour most specially with their bodies. For those workes in which the vnderstandinge dooth principally labour, can not

be called seruil, though for helpe of the vnderstanding, the tongue, the hand, or anie other corporall member be vsed. The second thinge is, that in the commanded feastes, we are bound to be present at the holy Sacrifice of the Masse. And albeit holy Church bindeth vs to no more, yet is it conueniēt, that we spend the whole day of the feast, or the greatest part thereof, in prayer, and spiritual reading, in visiting Churches, in hearing sermons, and in doing like holie exercises: for this is the end, for which feastes were instituted.

S. If seruill workes may not be done, on the festiuall dayes; then belles may not be

be ronge, the table may not be made readie, and much lesse meat be dressed, for all these are seruill workes.

M. The commandement of not doing seruil workes, is vnderstood, with two conditions. The first, that they be not necessary to mans life: and therfore it is permitted to dresse meate, to make readie the table, & such like, that can not be done the day before. The second, that they be not necessarie for the seruice of God: for which it is allowed to ring the belles, and to doe other workes in the Church, that can not be done an other day. And besides these conditiõs, it is also lawfull to doe seruil workes, vpon the holie dayes,

dayes, when licence is gran-
ted by the prelate for reaſo-
nable cauſe.

Of the fourth Commandement.

S. THe fourth commandement followeth, which is of honouring our father & mother. I deſire to know, wherfore the cõmandemẽt of honouring our father and mother, is the firſt, in the ſecond table.

M. The commandements of the ſecond table belong to our neighbour, as thoſe of the firſt, belong to God. And becauſe amongſt al neighbours, our father and mother are moſt neere to vs, to whom wee are moſt bound,

bound, as of whom we haue our being & our life, which is the foundation of all our temporall good things, therfore with great reason, the second table beginneth with the honour of our father, and mother.

S. What is vnderstood by this honour, which is dwe to our father and mother?

M. Three things are vnderstood, helpe, obedience, and reuerence. First wee are bound, to helpe and assist our father and mother, in their necessities: And this helpe in holie Scriptures is called honour (S. Ierom. in c. 15 Mat.) And it is great reason that children hauing receiued life of their father and mother, should procure

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to preſerue vnto them the ſame life. Further wee are bound to obey our father & mother, as S. Paul ſaieth, & al things in our Lord Colloſ. 3. Eph. 6. that is, in all things which are conformable to the will of our Lord: for that when our father or mother commandeth vs anie thing, which is contrarye to the will of God, then wee muſt, accordinge to the commandement of Chriſt, hate our father and mother. Math. 10. Luc. 14. that is, not obey or geue eare vnto them, no other wiſe then if they were our enimies. Finally wee are bound to reuerence our father and mother, in bearing them reſpect, and honoring them in wordes, and exte-

rioure

riour behauiour, as is conuenient, And so great account God made of this in the old testament, that he commanded, that whosoeuer durst curse his father or mother, should be killed.

S. I know not for what cause the law of God hath commanded the children, that they should helpe their father and mother, and to assist them: and hath not also commanded the fathers and mothers, that they should helpe and succour their children, especially whiles they are little, and haue neede of helpe.

M. Truly the bond is reciprocal, and all one, betwixt the parents and the children. For euen as the chil-

dren are boūd to help, to reuerence, & to obey their parents: so the parēts ar bound to prouide for their childrē, not only meat and clothes, but also that they be taught and instructed. But the law of parents towardes their children, is so naturall and ordinarie, that there is noe neede of anie other written law, to put parents in mind of their bond towards their children. But contrariwise it is often seene, that children are not answerable in loue towards their parents. And therfore it was necessarie to admonish them by this commandemēt, of their durie. Neither is God contented with a bare commandement, but hath adioyned

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a promise and a threatning to make them obserue it.

S. I would gladly knowe what promise, and threatning that is.

M. Vnto this fourth commandement, God adioyneth these wordes; That thou maist liue long, vpon the earth. Meaning that those who honour their father & mother, shall haue for reward to liue long: and those who doe not honour them, shal haue amongst other punishements, this particular, not to liue long: and it is a verie iust punishment. For there is no reason, that he enioy long life, who dishonoreth those of whom he receiued the same life.

S. There occureth vn-

to me to demand, whether this, that hath bene saíd of the father and mother, be vnderstoood also of other superiors, who towardes vs haue the places of parents?

M. It is verie well considered of you. For in deede this cõmandement, is extended vnto al Superiours, as wel ecclesiastical, as temporal.

Of the fifth Commandement.

S. DEclare now if you please, the fifth commandement.

M This commandement chiefly forbiddeth murder, to wit, to kil men. For to kil other liuing thinges, is not forbidden by this pre-

cept,

cept. And the reason is, because liuing thinges were created for man, and therfore when it is needful that he serue himselfe of the life of those liuing creatures, he may kil them, but one man is not created for an other man, but for God, & therfor one man is not maister of an other mans life: And so it is not lawful for one man to kil an other.

S. Not withstanding wee see that Princes, and Gouernours, put theeues and other malefactors to death, who neuertheles are men, & it is not holden that they do euil herein, but wel.

M. Princes and Gouernours that haue publicque authoritie, put malefactors, to

death, not as maisters of mens liues, but as ministers of God, as S Paul saith. (Rō 13.) Becauſe God willeth and cōmandeth that malefactors be puniſhed, and killed, when they deſerue it, that good men may be ſafe, and liue in peace. And for this purpoſe God hath geuen the ſword into the handes of Princes and Rulers to doe iuſtice, in defending the good and chaſtiſing the bad. And ſo, when by publique authoritie a malefactor is put to death, it is not called murder, but an act of iuſtice: and whereas the cōmandement of God ſaith: Thou ſhalt not kill, it is vnderſtood, by thy priuate authoritie.

S. I haue here a doubt. Whe-

Whether this cõmandement forbiddeth a man to kill himselfe, as it forbiddeth to kill an other?

M. Without all doubt this commandement forbiddeth to kill him selfe, becauſe no man is maiſter of his owne life, man being made not by himſelf, but by God. (S. Aug. li. 1. de ciui. c. 17. & ſequent.) And therfore no man by priuate authoritie can take his life from him ſelf. And if any holie men, not to loſe theire faith, or their chaſtitie, haue killed themſelues, it is to be thought, that they had particular, and cleare inſpiration from God to doe it; which otherwiſe could not be excuſed from moſt greeuouſe ſinne. For that he who killeth

him selfe, killeth a man, and so cõmitteth murder, which is a sinne principally forbidden in this fifth precept of the Law.

S. Wherfore doe you say, principally?

M. Because not only to kill is forbidden, but also to hurt, to beate, or to doe any other iniurie what soeuer, to the body & person of our neighbour. Yea Christ our Lord in the holie Gospell. (Mat. 5. declaringe this commandement, forbiddeth also disdaine, hatred, rancor, reuiling and other like passionat behauiour and speaches, which vsually are the cause & roote of murders. And cõtrariwise willeth that we be meeke, & courteous procuringe peace

and

and concord with all men.

Of the sixt Commandement.

S. WHAT is contayned in the sixt commãdement?

M. The prohibition of adulterie is principallye therin contained. Which is to sinne with an other mans wife. And for that, next vnto life, honour (or honestie) is most esteemed in this worlde, therefore next after the commandement, not to kill, with great reason, adulterie is forbid, by which honestie is lost.

S. Wherefore doe you say, principally?

M. Because in the tenne cõ-

mandementes, which the lawes of Iustice, those sinnes are principallye forbid, & which iniustice is more manifestly committed, of which sorte is adulterie. But beside this, all other sortes of carnall sinnes, are also secondarily forbidden (S. August. q 71. in Exod) as sacrilege, which is to sinne with a person consecrated to God. Incest, which is to sinne with those of our owne kindered: Deflowring, which is to sinne with a virgin: Fornication, which is to sinne with a woman corrupted and single, as a widow or a harlot: and other sortes of sinnes more abhominable, which ought not so much as to be named amongst Christians.

S.

S. Albeit I do beleeue that all is true which you haue ſaid, yet I woulde be glad to vnderſtand, whereupon it is grounded, that fornication is a ſinne: for that he ſeemeth not do anie harme or iniurie vnto anie, that committeth ſimple fornication.

M. It is grounded in all lawes: in the lawe of nature, in the written law, and in the lawe of grace. In the lawe of nature it is found, (Gen. 28.) that the Patriarch Iudas, woulde haue put to death a woman called Thamar, who had bene his ſonnes wife, and being now widowe, was found with child. Wherby it appeareth that in that time, before the Law of Moyſes was geuen, by the

inſtinct of nature, men did know that fornication was ſinne. After in the law of Moyſes, (Deut. 23.) fornication is forbidden in manie places. And in the epiſtles of S. Paul, (1. Cor. 6. Gal. 5. Epheſ 5. 1. Theſ. 4 Heb. 12.) we reade manie times, that fornicators ſhall not enter into the glorie of heauen. Neither is it true, that fornication doth no hurt, nor iniurie to anie. For it hurteth the ſame woman, who hereby loſeth her fame: it hurteth the child, which is borne a baſtard: it doth iniurie to Chriſt, for we being al members of Chriſt, he that committeth fornication, maketh the member of Chriſt, the member of an harlot. (1. Cor.

6.

6. Ibid.) Finally, he doth iniurie to the Holie Ghoſt, for that our bodies are the temples of the Holie Ghoſt, and ſo he that defileth his bodie with fornication, defileth the temple of the Holie Ghoſt.

S. Doth this ſixt commandement forbide anye other thinge, beſides theſe kindes of ſinne, which you haue named?

M. It forbiddeth alſo all other diſhoneſties, which are as allurementes to adultrie, or fornication: as laſciuious lookes, vnchaſte kiſſings, and the like. And ſo our Lord taught vs in the holy Goſpel, (Mat. 5.) where declaring this ſixt cōmandemēt he ſaith: Who ſoeuer ſhall

ſee a woman to luſt after her, hath already committed aduoutrie with her in his hart. And therefore it is neceſſarie to thoſe that will flie from ſuch ſinnes, to haue great care of their outward ſenſes, and eſpecially of theire eyes, which are as dores whereby the death of the ſoule ētreth.

Of the ſeuenth Commandement.

S. WHAT doth the ſeuenth commādement containe?

M. It containeth the prohibition of theft, that is, to take the goodes of an other, againſt the will of the owner. And ſo in right order, theft is forbidden, after mur-

der

der and adulterie, for that amongst temporal, or worldlie thinges, next to life, honour (or honestie) is este emed, and then the goodes or riches of this world.

S. How manie wayes is this seuenth commandemēt broken?

M. Two wayes principally, to which all others are reduced. The first way is, by takinge an others goods secretly; and this is properlye called theft. The secōd principall way is, by taking an others goods openlye, and by force, as robers doe by the high way: and this is called roberie. And albeit the commandement of God speaketh of the first, sayinge: Thou shalt not steale, yet it is vn-

der-

derstood also of the second; for he that forbiddeth the lesse euill, without dout forbiddeth also the greater.

S. What be the sinnes which are reduced to theft and roberie, and are forbid by this commandement?

M. They are these. First all the fraudes and deceiptes which are vsed in bying and selling, and other like bargaines. (S. Au q. 71 in Exod.) And these are reduced to theft: because he that vseth such deceipts, taketh secretlye of his neighbours, more then is due. Secondly, all vsuries, which are made by lēding of monne with couenant, that it shall be restored with something more. And these are reduced to roberie, be-

becauſe he that taketh vſurie, exacteth manifeſtly more then he hath lent. Thirdly, all the domages which are done to our neighbour, though he that is the occaſion therof. gaine nothinge hereby. As when one burneth an other mans houſe. And this is reduced ſometimes to theft, and ſometimes to roberie, according as the harme is done ſecretly or manifeſtly. Fourthlye, he that payeth not that he is bound to pay, ſinneth againſt this commandement, as much as if he ſhould ſteale, in that he keepeth an other mās goods againſt the will of the owner. Fiftly, he ſinneth againſt the ſame commandement, and committeth theft, that

findeth

findeth anie thing, that an other hath loſt, and taketh it for himſelfe, I ſay, that an other hath loſt, becauſe it is not ſinne to take that which belõged to no bodie. As precious ſtones which ſometimes are foũd by the ſea ſide. Sixtly, it is reduced to theft or to roberie, when one appropriateth to himſelfe, any thing which is common. For he that doth appropriat thinges that are common, depriueth the communitie of ſuch thinges as belonge to the whole bodie.

S. I deſire to know if theft be a great ſinne?

M. All mortall ſinnes may be called great, for that they depriue a man of eternal life: but theft hath this property, that

that it bringeth greateſt euils with it: for we ſee that Iudas by the cuſtome he had to ſteale, appropriatinge to himſelf, that was geuen him, for the common vſe of our Lord, and his holie Apoſtles, it brought him in the end to betray his owne moſt holie Maiſter. And we ſee daylie, that robers ſtick not to kill men, whom they neuer did ſee before, and to whom they haue no hatred nor enimitie, only for deſire to take from thē, that more or leſſe which they carrie about them. And God permitteth that commonlie thoſe which take frō other mēn, enioy it not long. As it fell to Iudas, who hanged himſelfe, and all theeues ordinarily fall into the hands

of

of iuſtice.

Of the eight Commandement.

S. WHAT doth the eight commandement containe?

M. Hitherto hath beene ſpoken of iniuries, which are committed againſt our neighbour in deedes: now folow the iniuries which are done by wordes. And therefore the eight commandement forbiddeth falſe wines, which is the moſt principall iniurie, that is committed with wordes.

S. I would know, whether it be againſt this commandement, whē one ſpeaketh that is falſe, without harme to any

anie man?

M. One may ſpeake that is falſe, three maner of wayes. Firſt with damage to our neghbour, as when one accuſeth an other before the iuſtice that he hath ſtolen or killed, or the like, knowing that it is not true. And this is a wicked and pernicious lie. Secondly, to helpe or excuſe his neighbour, as when one telleth a lie to ſaue an other from ſome danger. And this is called an officious lie. Thirdlye, when one telleth a lie, without either harming or helping anie man. And this is called an idle lie. The firſt of theſe three manners, is properlye forbidden by this commandement, becauſe it is not

only a falſe teſtimonie, but vniuſt alſo, and a moſt greeuous ſinne. The other two maners, albeit they containe not alwayes iniuſtice, and are not ſo greeuous ſinnes, as the firſt, yet they are alwayes ſinnes, at the leaſt veniall. For that a lie ought not to be told for anie thinge in the world.

S. Doth this precept containe anie thing, beſides the prohibition of a lie?

M. It contayneth the prohibition of three other ſinnes, which are cõmitted by the tongue, and in ſome ſorte are reduced to falſe witnes: Which are, Contumelie, Detraction, and Curſing.

S. What is meant by Contumelie?

M.

M. A contumelie is an iniurious word, ſpoken to diſhonour or diſcredite our neighbour. As if one ſay to an other, that he is ignorant, or of little wit, baſe, infamous, or the like. And that this is a great ſinne, beinge ſpokē with an iniurious meaning, our Sauiour declareth in the holie Goſpell, where he ſaith, that he that calleth his brother foole, ſhall be guiltie of hell fire. (Mat. 5.) I ſaie when it is ſpoken with an iniurious mind, for when it is ſpoken in ieſt, or to admoniſh, or to correct, as ſomtimes a father ſpeaketh to his childe, or a maiſter to his ſcholar, without meaning to iniurie him, then it is not contumelie, not anie ſin-

ne, for the moſt part, but ſometimes it may be a venial ſinne.

S. What is detraction?

M. Detraction is to take away the fame of our neighbour, in ſpeaking euil of him. And this is done, either by ſpeakinge il falſly, or by tellinge ſome euill that is true, but was ſecret. Wherby our neighbour loſeth the good name which he had with them, who did not know his ſinne before. And this detraction is a very frequent ſinne amongſt men, and very greeuous and dangerous, becauſe a mans name is more worth then his goods, and by ſome it is more eſteemed then life it ſelfe. And therfore it is great wrõg to make

them

them loſe it. And whereas it is an eaſie, thing to finde remedy for other loſſes, a good name when it is loſt, is not recouered without great difficultie. And beſides all this, he that by his detractiō, hath taken it away, is bound to reſtore it. Wherefore it is a moſt profitable counſaile, to ſpeake wel alwayes of al mē, when it can be done with truth, and when it can not, then to be ſilent.

S. What meaneth curſing?

M. Malediction or curſing is, when one curſeth his neighbour, as by ſaying, curſed be he; or by vttering other ſortes of maledictions againſt him, as ſaying, ſuch an euill, or ſuch an one take thee. And this curſinge is a

most greeuous sinne, when it is spoken with hatred, and with desire that such euils come vnto his neighbour in earnest. But when it is done without hatred or euil desire, as in iest, or to make sport, or vpon some sodaine disdaine, without regard to that he speaketh, it is lesse euill; yet it is for all that, alwaies euill, for that from the mouth of a Christian, who is the sonne of God by adoption, nothing ought to passe but benediction.

Of the ninth Cõmandemẽt.

S. WHat doth the ninth commandement containe?

M. It containeth the prohibition of the desire to haue

ue thy neighbours wife. For that albeit in the sixt commandement adulterie is forbidden: yet God would seuerallye forbid the desire of adultery, to giue vs to vnderstand, that these two are diuers sinnes.

S. It seemeth that in this commandemēt the desire of adulterie, which a woman committeth with the husband of an other woman, is not forbidden; but only the desire of adulterie which a man committeth with the wife of āother mā, seing it is said, thou shalt not desire thy neighbours wife.

M. It is not so. But the desire of adulterie is forbidden as wel of a woman, as of a man, for albeit it is said,

thou ſhalt not deſire thy neighbours wife: yet that is ſpoken vnto the man, is vnderſtood to be ſpoken alſo to the woman: becauſe in the man as more noble, is contained, alſo the woman. And beſides, euery one knoweth, that the adultery of a woma, is more infamous, at leaſt in the ſight of the world, then of a man, as the honeſtie and ſhamefaſtnes, is alſo more commended in a woman, then in a man. Seing then it is forbidden to a man, to deſire an other mās wife, without doubt it is alſo forbidden to a woman, to deſire an other womans husband.

S. You haue ſaide before, that where adulterie is forbidden, all other carnall ſinnes

nes are also forbidden. I desire to know whether the same be vnderstood of the desire?

M. There is no doubt at al, but that when the desire of adultery is forbidden, the desire also of fornication, and of al other their dishonesties, is vnderstood to be forbidden, for that the same reason is of all the sinnes.

S. I would knowe, whether euery desire of an other mā wife be sinne, although there be no consent of the will to such a desire?

M. S. Gregorie the Pope, (in resp. ad quæ. S. Lu c vlt.) hath taught vs, that in euill desire there are three degrees. The first is called suggestion; the second delectation;

ſtation: the third conſent. Suggeſtion is when the diuell putteth into the minde a diſhoneſt thought, which is accompanied with a ſodaine begining of euill delire: and if to this ſuggeſtion, there be reſiſtance made preſently, ſo that it come to no delight, a man doth not ſinne, but merite before God: but if the ſuggeſtion paſſe to a ſenſual delectation, and there be no conſent of reaſon, & wil, then a man is not without ſome venial ſinne; but if to the ſuggeſtion, and delectation the cõſent of reaſon and will be annexed, ſo that a man perceyue it, and deſir it, & willingly remaine in ſuch a deſire and thought, it is a mortall ſinne, and this

is

is that which is properlie forbidden in this commandement.

Of the tenth Commandement.

S. WHat doth the tenth commandement containe?

M. It contayneth the prohibition of the desire of an other mans goods, as well immouable, as are his houses and lands, as moueable, such as are mony, cattel, fruites, and other things. And so is perfect iustice fulfilled, when we doe no iniurie to our neighbour, neither in worke, nor in worde, nor so much as in thought and desire.

S. I doe maruel that God hauing forbidden murder, adulterie, & theft, he doth not forbid the desire of murder, as he forbiddeth the desire adulterie, and theft.

M. The reason is this, because a man doth not desire principally any thing, but that which bringeth him some good, at the least in apparance. And so desireth adulterie, because it bringeth delight: he desireth theft, for that it bringeth profit: murder bringeth no good at al; and therfore it is not desired for it selfe, but onlie to attayne to adulterie, or to theft, or to some other his designements. For this cause, though the desire of murder, be a most gree-

greeuous sinne, yet God did not forbid it particularly: for that it might be vnderstood as forbidden, when murder it self was forbiddē. Besides, hauing shut the dores to disordinat desires of delectations and of commodities, consequentlye were shut vp also the desires of murder, which for the most part is not desired, but to attayn to some commodity or delight.

S I would know, for what cause the desire is neuer prohibited by human lawes, as we see it is forbidden in this law of God.

M. The reason is manifest, for that men, although they be Popes, or Emperours, doe not see the hartes, but onlie

onlie the exteriour thinges, and therefore being not able to iudge the thoughts and desires, much lesse can they punish them, and so it is not conuenient they should busie them selues in forbidding them. But God that discerneth the hartes of all men, can punish the euill thoughts and desiers: and therfore he forbiddeth them in his holie Law.

The declaration of the Precepts of the Church.

CHAP. 7.

S. BEsides the commandements of God, I would know if there be any other to be obserued.

M. There are the Preceptes of

of the holie Church, which are these.

1. To be present at Masse on commanded feastes.

2. To fast the Lent, the foure Imbre weekes, and commanded Eues of Feastes. Also to abstayn from flesh vpō friday and saturday. (Friday is also fasting day where custome so bindeth, as it doth in England.)

3. To confesse, at the least once in the yeare.

4. To receiue the B. Sacrament, at the least at Easter.

5. To pay tithes, to the Church.

6. Not to solemnise Mariages in times prohibited, to wit, from the first Sunday of Aduent, vntil the feast of the Epiphanie, and from the

the first day of Lent til the Octaues of Easter; But of these commandements. I will say noe more now, partly because they are easie, partly for that of the Masse, of Confession, and Communicating, as also of Fasting we shal speake hereafter, when we shal declare the holie Sacraments of the Church.

The declaration of the Euangelical Counsailes.

CHAPT. 8.

S: I Desire to know, if besides the commandements of our Lord, there be anie counsails also of his, to liue more perfectly.

M.

M. There are manie most holy counsails, and most profitable, to obserue the commãdemẽts with more perfectiõ. But there are three most principall, voluntarie pouertie, chastitie, and obedience.

S. Wherin consisteth the counsaile of pouertie?

M. In not hauing anie thing proper, all his goods beinge geuen to the poore, or put into the common, which likewise hath geuen all to the poore. And this counsaile Christ taught, not only in wordes, but also by his example. And after Christ, the holie Apostles folowed it, as also all the first Christians did, who dwelled in Hierusalem, in the time of the primitiue Church: (act.

4.) and finally all religious persons make vow to obserue this holy counsaile of voluntarilie powertie.

S. Wherin consisteth the counsaile of chastitie?

M. In a resolution to be perpetually chast, not only abstayning from all sortes of carnall sinnes, but also from Mariages. And this consaile also our Lord taught by worde and example (Mat. 19) And our Ladie likewise obserued the same, S. Iohn Baptist, all the Apostles, after they were called by Christ to the Apostle-ship. And all religious persons make particular vow hereof, as also all Ecclesiastical men, that take holie Orders.

S. Wherin consisteth the

counsaile of obedience?

M. In renouncing our proper iudgement, and proper will, which in the holie Gospell is called, denyinge of a mans selfe, (Mat. 16.) and to subiect himselfe to the wil of his superiour, in all things that be not against God And this counsail likewise the Sauiour of the worlde taught, not only in worde, but also by his example, obeyinge in all things his eternall Father, and submittinge him selfe, when he was a child, to his mother, and to S. Ioseph, his supposed father. (Luc 2.) the spouse of our B. Ladie, albeit in deed he was not his father, being borne of a mother, who was alwayes a virgine. And this is the third

counsaile, to the which all religious persons bind themselues by vowe.

S. Wherefore are there three principall counsailes & no moe?

M. Becauſe theſe principall counsailes serue to take away the impedimentes of perfection, that consisteth in charitie: for the impediments are three, to wit, the loue of goods, which is taken away by pouertie: the loue of carnall pleasures, which is taken awaye by chastitie: and the loue of honor and power, which is taken away by obedience. Moreouer becauſe a man hath but three sortes of goodes, to wit, a soule, a bodie, and his exterior

Wealth,

wealth, therfore geuing the exterior goods to God by pouertie, his bodie by chastitie, and his soule by obedience, he maketh a Sacrifice vnto God, of all that he hath, and so disposeth himselfe to perfectiō of charitie, in the best maner that in this life is possible.

The declaration of the Sacraments of holie Church.

CHAP. 9.

S. I Haue learned through the grace of our Lord, the three principall partes of Christian doctrine, it remaineth that you declare vnto me the fourth, which

if I well remember, contayneth the seuen Sacraments of the Church?

M. This part of doctrine is also very profitable, and therfore is it conueniēt that you learne it with great diligence. You must then know, that in the holie Church, there is a great treasure, to wit, these holy sacraments, by meanes whereof we receiue the grace of God, we keepe it, we increase it, and when by our default we lose it, we may recouer it againe. (Conc Trident Sess. 7 1) I will therfore declare vnto you what a Sacrament is, how manie Sacraments there be by whom they were instituted, and some other few things: and after we wil come to the declara-

claration of euerie one of thē in particular.

S. Beginne then I pray you, to declare what a Sacrament is, which I much desire to vnderstand?

M. A Sacrament is a holie Mysterie, by which God bestoweth his grace, and with all it representeth exteriorly the inuisible effect, which grace worketh in our soule. (S. Chry. ho. 83. in Mat.) For if we were spirites without bodies, as the Angels are, God would geue vs his grace spirituallie: but because we are composed of a soule and a bodie, therefore our Lord condescending to our nature, geueth vs his grace by means of certaine corporall actions, which as I haue said, toge-

ther with certaine exterior
signes, declare to vs the in-
inward effect of grace. As
for example, holie Baptisme,
which is one of the Sacra-
ments, is done by washing
the bodie with water, and
therewith callinge vpon the
most holy Trinitie. By mea-
nes of which ceremonious
washing, God giueth his gra-
ce, and putteth it in the soule
of him, that is baptised. And
it instructeth vs, that as that
water washeth the bodie, so
grace washeth the soule, and
clenseth it from all sinne.

S. If I haue wel vnderstood,
three conditions are requisit
to the nature of a Sacramẽt:
first, that it be a ceremony or
as we would say, an exterior
actiõ: the second that God by
it

it geue his grace; the third, that the same ceremonie, haue a similitude with the effect of grace, and so represent and signifie it exteriorly.

M. You haue vnderstood it very well. Now you haue to know further, that these Sacraments are in all seuen, (Conc Trident. Sess. 7. can. 1.) and are called, Baptisme, Confirmation or Chrisme, Eucharist, Penance, Extreme Vnction, Order, and Matrimonie. The reason wherfore they are seuen is this: for that God woulde proceede in geuinge vs spirituall life, as he vseth to proceede in geuinge vs our corporall life. Touchinge corporall life, first is needfull to be borne: secondly is needful to grow: third

thirdly is needfull to be nourished, fourthly when a man falleth sicke it is needfull he vse phisike: fiftly, when he must fight, he had neede to armehimselfe: sixtly it is needful, that there be some to gouerne, and rule those that are now borne and growen: seuenthly, it is needfull there be some to multiplie mankinde: for seeing those that are borne to die, if others should not succeed, mankind would soone decay. So then touchinge the spirituall life, first it is needfull that Gods grace be borne in vs, and this is done by Baptisme. Secondlie it is needfull that the same grace increase and be made strong, and this is done by Confirmation. Thirdly it is

needfull, that it be nouriſhed, and maintayned, and this doth the Euchariſt worke. Fourthly is needfull that it be recouered, when it is loſt, and this is done by the medicine of Penance. Fiftlye is needfull, that at the point of death, a man arme himſelfe againſt the infernall enimie, who then, more then euer aſſaulteth vs, and this doth Extreme Vnction worke. Sixtly is neceſſary, that there be in the Church ſuch as may guid and gouerne vs in ſpirituall life, and this is done by Orders. Seuenthly is needfull, that there be in the Church, ſuch as doe multiplie mankind, and the number of the faithfull therby, and this is done by the Sacra-

ment

ment of Matrimonie.

S. Who found out & instituted so maruelous things?

M. These Sacramentes beinge so admirable, could not be deuised otherwise, then by diuine wisedome, nor instituted, by any other then by God, who can geue grace, (Conc. Trident Sess. 4. can. 1.) and so Christ our Lord, who is God and man, deuised and instituted them. Moreouer all the sacraments are as certaine conduits, by which the vertue of Christs Passion is deriued vnto vs. And sure it is, that none can bestow the treasure of Christs Passion, but in that manner and by those meanes, which Christ hath ordained.

S. I would gladly know, if in

in the time of the old Testament, there were sacramēts, and if they were so excellent as ours?

S. There were manie Sacraments in the old Testament, but they were different from ours in foure thinges. First, those were more in number then ours: and therfore the olde law was harder then the new lawe. (Conc. Trident. Sess 7. can. 1.) Secondly, those were not so easie to be obserued as ours are (S. Aug. Epi. 16.) Thirdlie, those were more obscure, whereby few vnderstood what they signified: wheras ours haue so cleare signification, that euerie one may vnderstand them. Fourthly, those did not geue grace,

which

which ours doe, but did only figuratiuely foreshew & promise it. So that our Sacraments are much more excellent being fewer, more easie, more cleare, and more effectuall, then those were.

S. I woulde also know, which amongst our seauen Sacraments, is the greateſt of all?

M. They are all great, and euery one of them hath some peculiar greatnes. The greateſt of all, is the moſt holie Sacrament of the Eucharist, for in it is contained the Author of grace, and of al goodnes, which is Christ our Lord, yet touchinge the neceſſitie, the moſt neceſſarie of all are Baptisme and Penance. In reſpect of the dig-

nitie

nitie of those that can minister the Sacramẽts, the more worthie are Confirmation, and Orders, because these two Sacraments, can not be geuen ordinarily, but by a Bishop. In respect of the facilitie, the most easie is Extreme Vnction, because by it sinnes are remitted without trouble of penance. Touching the signification, Matrimonie is the greatest, because it signifieth the vnion of Christ with the Church.

Of Baptisme.

S. BEginne if you please, to declare the first Sacrament: & first tel me wherfore is it called Baptisme?

M. This name of Baptisme

is a greeke word, and it signifieth, washinge: but the holy Church vseth this greeke worde, because the word washing, is to common, and is vsed euerie day in common thinges. And therefore to the ende this Sacrament should haue a proper name and shoulde be the better knowen, and honored, it is called Baptisme.

S. What things are necessarie to the Sacramēt of Baptisme?

M. Three things at the least are necessarie, and learne them well, because in certaine cases of necessitie, as we shall say hereafter, euerie one may baptise: and therfore it is good that euerie one know how to doe it.

First

First is required true and naturall water, which must be applied to the partie that is baptised. Secondly at the same time when the water is vsed, these wordes must be spoken: (I baptise thee in the name of the Father, and of the Sonne, and of the Holie Ghost.) Thirdly it is necessarie, that the person that baptiseth, haue intention (to baptise, that is, to geue the Sacrament, which Christ hath instituted, and which the holie Church vseth to geue, when she baptiseth. For if one had intention only to iest, or to wash only the bodie of some fowlnes, he should sinne most greeuously, and it were no baptisme: and so the poore soule were

not baptiſed.

S. What effect worketh Baptiſme?

M. It worketh three effects. Firſt it reneweth a man perfectly, geuinge him the grace of God, by which, being before the child of the diuel, he becommeth the child of God, and of a ſinner, becommeth iuſt; and it doth not only waſh the ſoule from all ſpot of ſinne, but it deliuereth it alſo from all the paines of Hell, and of Purgatorie. In ſo much that if one ſhould die immediatly after Baptiſme, he ſhould goe directly into Heauen, as if he had neuer committed ſinne. Secondly, Baptiſme leaueth in the ſoule a certaine ſpirituall marke, which cā not by any

anie meanes be taken away. by which it ſhall for euer be knowen, yea alſo in thoſe which go to hell, that they receiued Baptiſme, and that they had bene of the ſheepe of Chriſt. As by the peculiar markes it is knowen in this world, to whom ſlaues, or cattle doe belong. And this is the cauſe why Baptiſme can not be takē oftener then once: for it is neuer loſt, this effect therof remayning for euer printed in the ſoule. Thirdly, by baptiſme a man entreth into the Church, and is partaker of all the benefits thereof, as a childe of holie Church, and maketh profeſſion to be a Chriſtian and to be readie to obey thoſe, that in place of Chriſt go-

uerne the Church.

S. To whom doth it belong properly to geue Baptisme?

M. It belongeth to a Priest by proper office, and chiefly to those who haue charge of soules. But when a Priest can not be had, it belongeth to a Deacon, and in case of necessitie, to wit, when there is danger that the parte should die without Baptisme, it belongeth to euerie one, as well Priest, as layman; as well man as woman: but alwayes order is to be obserued, that a woman baptise not, if a man may be had; and that a lay man baptise not, if any Ecclesiasticall person be present; and amongst Ecclesiasticall, always the lesse must geue place to the

the greater.

S. I marueil that Baptiſme is geuen to litle childrē ſcarce borne, who doe not know what they take

M. The neceſſitie of Baptiſme is ſo great, that who dieth without it, or at the leaſt without deſiring it, can not enter into heauen: and becauſe little infants are in great danger to die eaſelye, and can not at that age haue anie ſuch deſire of Baptiſme; it is therefore neceſſarie to baptiſe them, with all ſpeede that may be. And although they know not what they take, the Church ſupplieth that defect, which by the godfather, and godmother anſwereth, and promiſeth for them: and this ſuffi-

ceth, because as by the meanes of Adam, we are fallen into sinne, and into the offence of God, not knowing anie thing, so God is contented, that by the meanes of Baptisme, and of the Church, we be deliuered from sinne, and turne into his grace, yea though we know nothing therof.

S. What meaneth the Godfather, and Godmother of whom you spoke, and what is their office?

M. To the administration of Baptisme, by ancient custome of the Church, concurreth a man, who is called a Godfather, and also a womā who is called a Godmother, that is, an other father and mother in thinges pec-

pertaining to God. And these two, or one of them holdeth the childe, whiles it is christned, and aunswereth for it, when the Priest demandeth of the child, if it will be baptised, and if it beleeue the Articles of the faith, and other such like things. (S. Dionys. Eccle. Hier. c. vlt. in fine) And after whē the child groweth in yeares, the godfather and godmother are bound, to haue care to instruct it, in matters of faith, and in good maners, if the father & mother be herein negligent. And moreouer it is to be noted, that by Baptisme, they become alied by a spirituall affinitie, to the partie that is baptised, & to his father and mother, as well he that bap-

tiseth, as the godfather and godmother.

Of the Sacrament of Confirmation.

S. WE haue spoken sufficientlye of Baptisme, tell me now, I pray you, what meaneth Confirmation or Chrisme, which is the secõd Sacrament?

M. The second Sacrament is called Confirmation, because the effect thereof is to confirme the baptised in faith, as we shall say by and by. It is also called Chrisme, which is a greeke word, and signifieth vnction, because in this Sacrament the forehead of the person that receiueth this Sacrament, is annoin-

nointed with holie Chriſme. For as in Baptiſme, the baptiſed is waſhed with water, to ſignifie that the grace of God waſheth his ſoule frō all ſpot of ſinnes: ſo in Chriſme the forehead is annointed, to ſignifie that the grace of God annointeth the ſoule, and ſo comforteth and fortifieth it, that it may fight againſt the diuell, and confeſſe boldly the holy faith, without feare of torments, or of death it ſelfe.

S. In what time ought this Sacrament to be receiued?

M It ought to be receiued, when the childe is come to vſe of reaſon, becauſe then he beginneth to confeſſe his faith, and hath neede to be confirmed and eſtabliſhed in the

the grace of God.

S. Doth this Sacrament worke anie thinge els, besides the fortifyinge of the ſoule?

M. It leaueth a caracter or marck fixed & printed in the ſoule, which neuer can be ſcraped out: and therfore this Sacrament, can not be receiued oftener then once.

S. What neede is there to imprint in the ſoule anie other marck ſeing that of baptiſme may ſuffice?

M. This ſecond caracter or mark is not imprinted without cauſe. For that by the firſt, a man is only knowen to be a Chriſtian, that is, of the familie of Chriſt. but by this ſecond it is knowē, that he is a ſoldiar of Chriſt, and therfore

therefore he carrieth in his ſoule the armes of his captaine; as in the worlde, ſoldiars carrie them on theire garments, and whoeſoeuer receiue this Sacrament, and goe into hell, ſhall haue the greater confuſion, for that euerie one ſhall ſee, that they made the profeſſion of the ſoldiars of Chriſt, and are after ſo fowlly reuolted from him.

Of the Sacrament of the Euchariſt.

S. MAY it pleaſe you to declare to me now the third Sacrament. And firſt tell me, what meaneth this word, Euchariſt?

M. This is a greeke word alſo,

also, and signifieth grate-full memorie, or thanks geuing. For in this Sacrament, memory is made, and thanks are geuen to God, for the most excellent benefite, of the holie Passion of our Sauiour, and withall there is geuen the true bodie, and blood of our Lord, for which we are bound to render perpetuall thanks to God.

S. Declare to me more fully, al that is conteyned in this holie Sacrament, that knowinge the greatnes therof, I may the better honour it.

M. The Hoste, which you see vpon the Altar, before it be consecrated, is nothinge els but a little bread, made in forme of a thinne wafer cake: but immediatly when the

the Prieſt hath pronounced the wordes of conſecration, there is preſent in that Hoſte, the true bodie of our Lord: and becauſe the true bodie of our Lord is liuinge, and vnited to the Diuinitie, in the perſon of the Sonne of God, therefore together with the bodie, is the blood alſo, and the ſoule, and the Deitie, and ſo whole Chriſt, God and man. In the ſame manner in the Chalice, before the conſecration, there is nothinge els but a little wine, with a little water: but ſodainly the conſecration beinge ended, there is the true blood of Chriſt: and becauſe the blood of Chriſt is not ſorth of his bodie, therefore in

the Chalice together with the bloud, are the body, the ſoule, and the Deitie of the ſame Chriſt: and ſo whole Chriſt God and man.

S. I do yet ſee that the Hoſt after the conſecration, hath the figure of bread as before, and that which is in the Chalice, the figure of wine as before.

M. So it is, that in the Hoſt there remaineth the figure, and alſo the colour, and the taſte of bread, which was there before, but not the ſubſtance of bread, which was before. And ſo vnder the forme of bread, there is not bread, but the bodie of our Lord. And the better to vnderſtand this, I will geue you an example: You haue heard

that

that Lot his wife was conuerted into a ſtatue of ſalt. Thoſe that ſaw the ſtatue (Geneſ. 19.) did ſee the figure of Lot his wife, which then was not any more Lots wife, but vnder the figure of a woman, was ſalt. As therfore in that conuerſion, the inward ſubſtance was changed, and the outward ſhape remayned: ſo in this Myſterie, the inward ſubſtance is changed from bread into the bodie of our Lord, the outward figure of bread remaininge, which was there before. The ſame alſo you are to vnderſtand of the Chalice, that is, that there is the figure, the taſt, the colour and the ſmell of wine: yet is there not the ſubſtāce of wine, but the

the blood of our Lord, vnder that forme of wine.

S. It seemeth to me a great thinge, that so great a bodie, as that of our Lord, can be vnder so litle a forme as that of the consecrated Host?

M. It is certainlye a great thinge, but the power of God is also great, who can doe greater thinges then we can vnderstand: and so Christ when he said, in the holye Gospel, (Mat. 19.) that God could make a Camel (which is a beast bigger then a Horse) to passe through the eye of a needle, he added, that with men these thinges are impossible, but with God all things are possible

S. I would be glad to haue some example, how the

same bodie of our Lord, can be in so manie hostes as are on so manie Altars?

M. It is not needfull to vnderstand the wonders of God, but it sufficeth to beleeue them; seeinge we are certaine that God can not deceiue vs. Yet I will geue you an example for your consolation. It is sure, that our soule is but one, and is whole in all the members of the bodie, all wholy in the head, all in the feete, yea whole in euerie litle part of our bodie; what maruell is it then, that God can make the bodie of his Sonne to be in manie Hostes, seeinge one and the same soule, to bee whole and intire, in so manie, and so diuers and

distinct partes of the bodie? It is read in the life of S. Anthonie of Padua, that the same time he was preaching in a citie of Italie, he was also by Gods powre in Portugall, to do some other good workes. And if God could make Sainct Anthony, to be in two places at one time, so farre distant, and that in his proper forme, wherfore can he not make that Christ be present in manie Hostes, vnder the forme of the same Hostes?

S. Tell me, I pray you, if Christ depart from Heauen when he commeth into the Hoste, or remaineth he still in Heauen?

M. When our Lord beginneth to be present in the holie Hoste, he departeth not from

from Heauen, but by diuine powre, he is both present in Heauen & in the Hoſt. Take the exãple of our ſoule: when one is a childe of few daies old, and very litle as you ſee, and being meaſured is found to be but one palme in lẽght, after increaſing he becometh double ſo bigge as he was before, and ſo being meaſured, he is about two palmes: now I demand of you, if the ſoule which was firſt in one palme only, hath left that palme to come into the ſecond or no? Sure it is that it hath not left it, neither is it inlarged, becauſe it is indiuiſible; ſo that without leauing the firſt, it commeth alſo into the ſecõd: euen ſo our Lord leaueth not Heauẽ to come into the Hoſt,

neither leaueth he, one Hoſt to be in an other, but he is preſent in Heauen, and in all the Hoſtes at once.

S. Now I haue learned that which is conteyned in this moſt holie Sacrament: I deſire to know what thinges are requiſit to receiue it worthily?

M. Three things are required, the firſt is, that the partie doe confeſſe him ſelfe of al his ſinnes, and procure that he be in the grace of God, when he goeth to communicate, for one of the cauſes, wherfore this Sacrament is geuen to vs, vnder the forme of bread, is to the ende we vnderſtād, that it is geuen to liuing men, and not to dead men, to nouriſh the grace of

of God. and to increase it. The second thinge is, that we be altogether fastinge, that is, that at least from midnight forward, we haue taken nothinge, no not so much as a little water. The third, that we well vnderstand what we doe, and that we haue deuotion vnto so great a Mysterie: and therfore this Sacrament is not geuen to children, neither to fooles, neither to anye other that hath not the vse of reason.

S. How often ought we to communicate?

M. The bond of the holie Church, is to communicate at least once a yeare, and that at Easter. (cap. Omnis vtriusque

que de pœn & remiſ) Yet it is conuenient to do it often, ſo it be by the aduice of our ghoſtlie father.

S. Declare now vnto me, the fruite which is gotten by this Sacrament, and the end for which it was inſtituted.

M. For three cauſes, Chriſt our Lord hath inſtituted this moſt noble Sacrament. Firſt that it ſhould be the meate of ſoules: ſecondlye that it ſhoulde be a Sacrifice of the new lawe: thirdlye that it might be a perpetual memorie of his Paſſion, and ſo a moſt deare pleadge of his loue towards vs.

S. What effect doth it worke, in reſpect it is the meate of ſoules?

M. It worketh that effect which

which corporall meate worketh in bodies, and therefore it is giuen to vs in forme of bread: for like as bread conſerueth natural heate wherin the life of the bodie conſiſteth: ſo this moſt holie Sacrament, when it is worthelye receiued, conſerueth and increaſeth charitie, which is the life and health of the ſoule.

Q. What effect doth it work as it is a Sacrifice?

M. It reconcileth God vnto the worlde, and obteyneth manie benefits, not only for the liuinge, but alſo for the dead, that are in purgatorie. You muſt vnderſtand that in the old Teſtament, they offered vnto God manie Sacrifices of beaſtes, but in the

new Testament in place of al thoſe Sacrifices, is ſucceeded the Maſſe, in which by the hands of the Prieſt is offered vnto God, the moſt acceptable Sacrifice of the bodie and bloud of his Sonne, which was ſignified in all thoſe Sacrifices of the olde Teſtament (Chryſ in Pſal 95, Aug. lib. 1. contra aduerſ leg. & Prophet. c 20.)

S. What effect worketh it, as the memoriall and pledge of the loue of our Lord towards vs?

M. It maketh vs mindefull of ſo great a benefite, and inflammeth vs to loue him againe, that hath loued vs ſo much. And therefore like as God in the olde Teſtament, (Exod. 16.) woulde

haue

haue the Iewes, not only to eate Manna, which he ſent them from Heauen, but alſo haue them keepe one veſſell full of the ſame, in memorie of all the benefits he ſhewed them, when he brought them out of Egipt: ſo Chriſt woulde that this moſt holie Sacrament, ſhould not only be eaten by vs, but alſo that it be conſerued on the Altar, and ſometimes carried in proceſſion, that when ſoeuer we ſee it, we may remember his infinite goodnes towards vs. But in particuler the holie Maſſe is a briefe repreſentation of the whole life of our Lord, that the ſame may ſtill remaine in our mindes.

S. I would know how the Maſſe

Masse is a representation of the life of Christ, that thereby I may become more deuout and attentiue, wheal am present therat?

M. It will declare it briefly. The Introite (or beginning) of the Masse, doth signifie the desire which the holy Fathers had of the comminge of our Lord. The Kyrie eleison, signifieth the voice of the same Patriarches and Prophets, demandinge of God, this comminge of Christ, so long desiered. Gloria in excelsis, signifieth the Natiuitie of our Lord. The praiers next following signifie his presentation and offeringe in the Temple. The Epistle, which is reade at the left end of the Altar, signifieth the preaching

chinge of S. Iohn Baptiſt, who inuited all men vnto Chriſt. The Graduall, ſignifieth the conuerſion of the people by the preachinge of S. Iohn. The Goſpell (which is read at the right end of the Altar) ſignifieth the preachinge of our Lord, which bringeth vs from the left hand vnto the right: that is, from temporall things to eternall, and from ſinne to grace: lights alſo are carried, and incenſe burned, to ſignifie, that the Holie Goſpell hath lightened the worlde, and filled it with the good ſauors of the glorie of God. The Creed ſignifieth the firſt conuerſion of the holie Apoſtles, and other Diſciples of our Lord. The ſecret prayers

after the Creede, ſignifie the ſecret practiſes of the Iewes againſt Chriſt. The Preface, which is ſongue with a lowd voice, and endeth with, O. ſanna in excelſis, ſignifieth the ſolemne entrance which Chriſt made into Ieruſalem one Palme ſunday. The Canon, ſignifieth the Paſſion of our Lord. The eleuation of the holy Hoſt and Chalice repreſenteth to vs, that Chriſt was eleuated vppon the Croſſe. The Pater noſter, ſignifieth the prayer of our Lord, whiles he did hange on the Croſſe. The breakinge of the Hoſt, ſignifieth the wounde made by the ſpeare percinge his ſide. The Agnus Dei, ſignifieth the lamentation of the Maries,

at

at the takinge downe of Christ from the Crosse. The communion of the Priest, signifieth the buriall of Christ. The post-communion sungue with ioy, signifieth the Resurrection. Ite missa est, signifieth the Ascension. The benediction of the Priest signifieth the comminge of the holie Ghost. The Gospell at the end of Masse, signifieth the preachinge of the holye Apostles, when being filled with the holie Ghost, they begane to preach the Gospel through the whole world, and so begane the conuersiõ of the Gentils.

Of the Sacrament of Penance.

S. THere foloweth now the fourth Sacrament, which is called Penance: declare therefore, I pray you, what this Sacrament is?

M. Penance signifieth three thinges. First it signifieth a certaine vertue by which a man repenteth him selfe of his sinnes, and the contrarie vice is called impenitence, to wit, when a man will not repent. Secondly we call penance, the paine & affliction, which a man taketh to satisfie to God, for the euill he hath done. And so we say that one doth great penance, because he afflicteth him self much

much, with faſtinges and other auſterities. Thirdly, penance ſignifieth a Sacramēt, inſtituted by Chriſt to remit the ſinnes of thoſe, who after Baptiſme haue loſt the grace of God, and doe againe repent the ſame, and deſire to returne into his fauour.

S. Wherin doth this Sacrament principally conſiſt?

M In two thinges: in the confeſſion of the ſinner, and the abſolution of the Prieſt. For that Chriſt hath made the Prieſts, iudges of ſinnes committed after Baptiſme, and geuen them authoritie, in his place, to remit them, ſo the ſinner confeſſe them, and be otherwiſe diſpoſed as he ought to be So in this cōſiſteth the Sacrament, that

like

like as the sinner confesseth his sinnes exteriorly, and the Priest exteriorlye pronounceth absolution: so Godwardly by meanes of those wordes of the Priest, loseth that soule from the bande of sinne, with which it was tyed, and restorethit to grace, and deliuereth it from that it had deserued, and to haue bene cast headlong into hell.

S. What is necessarie for the receiuing of this Sacrament?

M. Three thinges are necessarie, Contrition, Confession, and Satisfaction. Which are three partes of Penance.

S. What meaneth contrition?

M.

M. That the hard hart of the ſinner become ſoft, and in a certaine manner, breake it ſelfe with ſorow, for that it hath offended God. But in particular, Contrition containeth two things, and the one ſufficeth not without the other. Firſt that the ſinner be earneſtly ſorie for all his ſinnes committed after Baptiſme: and therfore it is neceſſary to examine well, and to conſider all his actions, and to be ſorowful, that he hath not done thē according to the lawe of God. Secondly that the ſinner haue firme purpoſe to ſinne no more.

S. What meaneth confeſſion?

M. The ſinner muſt not be

content with onlie contrition, but he muſt goe to the feete of the Prieſt, as Magdalen went vnto the feete of Chriſt. (Luc. 7.) and confeſſe his ſinnes, with truth, not adding nor diminiſhing, nor mixing any lie with ſimplicitie, not excuſing himſelfe, nor laying the fault on others, neither multiplying ſuperfluous wordes with integritie, vttering them all, not leauing anie thinge for ſhame-faſtnes, and telling the number of euerie ſorte, and the circumſtances which anie way doe agrauate the ſinne, ſo far as he can remember. Finally with ſhame-faſtnes, and humilitie, not recounting his ſinnes, as if he told an hiſtorie,

rie, but telling thē as things deseruing shame, & vnworthie of a Christian, and humbly desiring pardon.

S. What meaneth satisfaction?

M. That the sinner haue purpose to doe pennance, & therfor he must willingly accept that punishment which his ghostlie father shal appoint him, and performe it with speede, considering that God doth him most high fauour, in pardoning him the eternal paine of hel, and is contented with a temporal paine, much lesse then his sinnes haue deserued.

S. Tel me now, what fruit this Sacrament bringeth?

M. We reape foure very

great commodities by this Sacrament. The first is, that which was said euen now, that God doth pardon vs the sinnes committed after Baptisme, and doth change the eternal paine of hel, into a temporal paine, to be suffered in this life, or in Purgatorie. The second, that the good workes which we had wrought, during the time we were in grace, and were lost by sinne, are restored to vs by meanes of this Sacrament. The third is, that we be loosed from the bande of Excommunication, if perhaps we were tied therwith. For you must know, that Excommunication is a most greeuous punishment, which depriueth vs

vs of the prayers of the holie Church, of lawfuly receuing the Sacraments: likewise of conuersing with faithful people, and finally of holie burial. And from this so terrible a punishment, we are deliuered ordinarilie in the Sacrament of Penance, by the absolution of a Priest, hauing authoritie of the Pope or of the Bishop. Albeit sometimes this absolutiou from Excommunication, may also be geuen, without the Sacrament, by the Prelate, yea though he be no Priest. The fourth and last fruite is, that we are made capable of the Indulgences which the Popes doe often geue.

S. What is meant by In-

dulgences?

M. Indulgence is a Liberalitie, which God doth impart by meanes of his Vicar, to the faithful, by pardoning either al or some part, of the temporal paine, which they were to suffer for their sinnes, in this life or in Purgatorie.

S. What is required for the gayning of Indulgence?

M. That a man be in the state of grace, and therefore if he be in sinne, he must confesse him selfe, and fulfil that the Pope appointeth, when he granteth the Indulgence.

S. How often is it necessarie to confesse Sacramentally?

M. Holy Church commandeth, that euerie one confesse,

feſſe at the leaſt, once in the yeare. (Omnis vtriuſque. de pen & remiſ.) Further whoſoeuer wil receiue anie other Sacrament, eſpecially the Sacrament of the Altar, and is, or doubteth to be, in mortal ſinne, muſt confeſſe before. Likewiſe when he is in perill of death, or goeth about anie thing, wherin is danger he may dye. And beſides theſe, it is very wel done to confeſſe often, to keepe cleane a mans conſcience, eſpecially for that he that confeſſeth ſeldom, can hardly doe it wel.

S. There remaineth laſtly, that I demand of you what the workes be, that are grateful to God, to ſatisfie for

sinnes.

M. All are reduced to three, to wit, Prayer, Fasting, and Almes; For so the Angel Raphaell taught Tobie (Tob. 12.) The reason whereof is, for that a man hauing a soule, a bodie, and externall goods: by prayer he offereth vnto God the goods of the soule, by fasting the goods of the bodie, by almes the external goods. By prayer is vnderstood, the hearing of Masse, saying of the seuen Psalmes, the Office of the deade, and other like things. By fasting is vnderstood, all corporall austeritie, as wearing of heare-cloth whipping, lying on the ground, pilgrimages, and the like. By almes is va-

vnderstood. all other workes of charitie, and seruice done to our neighbour, for the loue of God.

S. What is required to fast aright?

M. Three things are required: to eate once only in the day: and that about midday, and the longer it is deferred, the better: and to abstaine from flesh, and in Lent, from eggs, and whitmeates.

M. Whether is it better to make satisfaction our selues to God, by these workes, or to take Indulgence?

M. It is better that our selues satisfie by these workes, because by Indulgence is satisfied only, for the bond of paine, or punishment, but

but by these workes we doe both satisfie, and withal merit eternal life: but the best of all is, to vse both these helpes, satisfying our selues so much as we can, & withal taking Indulgences.

Of *the Sacrament of Extreme Vnction.*

S. WHat is Extreme Vnction?

M. Extreme Vnction is a Sacrament, which our Lord iusticuted for the sick. It is called Vnction, because it cōsisteth in the anoyting the sicke with holie Oyle, and recyting ouer him certaine prayers. And it is called Extreeme, as being the last amongst the Vnctions, which are

are vſed in the Sacraments of the Church. For the firſt vnction is geuen in Baptiſme, the ſecond in Confirmation, the third in Prieſthood, the laſt in ſicknes. And it may alſo be called extreeme, for that it is geuen at the end of the life.

S. What be the effects of this Sacrament.

M. They are three. The firſt is remiſſion of ſinnes. (Iacob. 5.) that remaine ſomtimes after the other Sacraments, to wit, thoſe which the partie did not remember, or not know, and which if he had knowen and remembred, he would willingly haue repented, and confeſſed them. The ſecond is, to conforte

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the ſicke, and to make him ſtronger in ſpiiite in that time, when he findeth him ſelfe oppreſſed with bodilie infirmities, and with temptations of the diuell. The third is, to reſtore the health of the bodie, if that it be expedient, for the eternall ſaluation of the ſame ſick perſon. And theſe three effects are ſignified by the oyle, which is vſed in this Sacrament, for that oyle refreſheth, ſtrenghtneth, and healeth.

S. At what time ought this Sacrament to be receiued?

M. In this manie doe commit great error, who will not take this Sacrament, but when they are in departing this life. For the true time

time to take it is, when the phisitions iudge the disease to be dangerous, for when humane remedies seeme to be insufficient, the celestiall remedies are chiefly to be sought for. And so somtimes it happeneth, that by the meanes of this holie Oyle, the sick partie doth recouer health, and therfore as this Sacrament ought not to be demanded, when there is no danger to die: so ought it not to be deferred soe long, till there be no hope remayninge. And this is the cause why holie oyle is not geuen to those that are putt to death by iustice, because such are neither sicke, nor haue hope of life.

Of the Sacraments of Order.

S. WHat is the Sacrament of Order?

M. It is a Sacrament, in which powre is geuen, to conſecrate the moſt holie Euchariſt, and to miniſter the other Sacraments to the people: or to ſerue, by proper office, thoſe that haue receiued ſuch powre. And it is called Order, becauſe there are manie degrees in this Sacrament, one ſubordinate to an other. As Prieſts, Deacons, and other inferiors. But of theſe there is no neede to tel you anie more, ſeing this Sacrament doth

doth not appartaine to all, but only to men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

Of the Sacrament of Mariage.

S. WHat is the Sacrament of Matrimonie?

M. The Sacrament of Matrimonie, is the lawful ioyning of man and woman in holy wedlock: Which signifieth & represēteth the Vniō of Christ with his Church, (Ephes. 5.) by the Incarnation, and the vnion of God with the soule by grace.

S.

S. What effects worke this Sacrament.

M. First it geueth grace to the husband and the wife, to comporte them selues well, and to loue eche other spiritually, as Christ loueth his Church, (ibidem) and as God loueth a faithfull and iuſt ſoule. Secondly it conferreth grace, to know and to deſire to bring vp their children in the feare of God. Thirdly it produceth a bond betwene the husband and the wife, ſoe straight, that it is not poſſible to be diſſolued, like as betweene Christ and his Church. (1. Corint. 7.) And thereof it commeth, that no body can diſpence, that the husband leaue his firſt wife, and take

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an other, neither that the wife leaue her first husband, and take an other.

S. What is necessary to the making of Mariage?

M. Three things are necessarie. First that the parties be without impediment to be ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastitie, nor the like. Secondly, that in contractinge of Matrimonie, there be two or three witnesses, and in particular, that the lawfull Pastor, or Curate be present. (Conc. Trident. Iess. 24. cap. 1.) Thirdly, that the consent of both parties be free, and so expressed by wordes or o-

ther signes. Otherwise it is no Mariage. (Conc. Tolet. 2. cap. 10 Later 2. 6. 51.) But touching the second point, where the Councell of Trent is not promulgate, though to mary without the Pastor, be mortal sinne and subiect to censure of the Church, yet the Mariage is firme and indissoluble.

S. Whether is it better to marie, or to keepe perpetual chastitie?

M. The Apostle S. Paul hath cleared this doubt, hauing written, (1. Cor. 7.) that who ioyneth himself in Mariage doth wel, but he that doth not ioyne him self, but keepeth virginitie doth better. And the reason is, because Mariage is a thinge

humane, virginitie is Angelical. Mariage is according to nature, Virginitie is aboue nature. (Amb. lib. 1. de Vir. in c. 13. mat.) And not only virginitie, but widdowhood also is better then Mariage. Therfore whereas our Sauiour said in a parable, that the good sede yelded in one fild thirtie fold fruite, in an other threescore, in an other a hundred fold: the holie Doctors haue declared, that the thirtie fold fruite is of Matrimonie, the threescore fold of widowhood, the hundreth fold of virginitie. (Cyp. de habitu. Virg Ieron. lib. 1. in Iouin. Aug. de ser. Virginit. ca. 44.)

Of vertues in general.

CHAPT. 10.

S. YOV Haue declared the foure principall parts of Christian Doctrin, I desir to know, if there be any thing els to learned?

M. The necessarie things to be knowen, are those foure, which I haue already shewed you. But there be some other things profitable also, to the end we pretend, of obtayning eternal saluation, to wit, Vertues and Vices, good woorkes and sinnes. For albeit we haue spoken alreadye of these things in general, in the de-

cla-

claration of the Crede, & of the commandements, yet it wil be very profitable to ſpeake of them more diſtinctly and in particular.

S. Tel me then, what is vertue?

M. Vertue is a qualitie, which is receiued in the ſoule, and maketh a man good. For as ſcience maketh a man a good Philoſopher, and art maketh one a good artificer: ſo vertue maketh a good man, and cauſeth him to doe that which is good, and that with facilitie, readines, & perfectiō. Wheras he that hath not vertue, though he may ſometimes doe wel, yet he ſhal not do it without difficultie and imperfection, wherof to geue

you some example, vertue is like to art, and practise. For you see one that hath art, to play on the Citerne, or Lute, playeth both wel and with facilitie, although he neuer looke vpon the strings, wheras an other that hath not the art, or hath not practise, may wel touch the stringes, and make them sound, but he shal neither doe it readily, nor so well. Euen so he that hath the vertue (for example) of Temperance, fasteth with great facilitie, and cheerefulnes, when it is needful, & he fasteth perfectly expecting the conuenient houre, and eating meates appointed, and once only: but he that hath not this vertue,

tue, or contrariwise is a glutton, it seemeth a death to him to fast, and if perhaps he fast, he can not wel expect the due houre of dinner, and after at night, in place of a drinking as the custome is, he wil make so large a collatiō. as wanteth little of a supper.

S. How manie vertues be there?

M. The vertues are very manie: but the more principal, and to which al the rest are reduced, are seuen, to wit, the three Theological Faith, Hope, and Charitie, (1. Cor. 13.) And foure Cardinal, Prudence, Iustice, Fortitude, and Temperance. (Sap. 8. Isaia 11.) And according to this number,

there are seuen giftes of the Holie Ghost, and the Euangelicall Beatitudes, (Mat. 5.) which guyde vs to the perfection of Christian life. There be also seuen workes of mercie corporall: and seuen spirituall (Mat 25 Tob. 1 & 12.) Of all which I wil geue you a briefe instruction.

Of the Theologicall Vertues.

CHAPT. 11.

S. WHat is faith?

M. Faith is the first of the Theologicall Vertues, that is, of those vertues which haue immediat relation to God. And the proper office

office of faith is, to illuminate and eleuate the vnderſtãdinge, to beleeue firmely all that God, by his Church, reuealeth vnto vs: although it be otherwiſe hard & aboue naturall reaſon.

S. What is the cauſe that we muſt beleeue matters of faith ſo firmly.

M. The cauſe is, for that faith doth relie vpon infallible veritie, for ſoe much as all that faith propoſeth vnto vs, is reuealed from God, and God is veritie it ſelf. Wherfore it is impoſſible, that that which God ſaithe, ſhoulde be falſe. And ſoe when faith propoſeth anie thinge vnto vs, which appeareth contrarie to reaſon, as for example, that a Virgin ſhould

ſhould bring forth a child, it is neceſſarie to conſider that humaine reaſon is feeble, & may eaſely be deceiued, but God can not be deceiued, nor deceiue vs.

S. What is neceſſarie to be beleeued, by this vertue of faith?

M It is neceſſary to beleue diſtinctly, al the Articles of the Creede, which before I haue declared. And ſpecially thoſe Articles whereof Feaſts are kept, euerie yeare in holie Church: as the Incarnation of our Lord, the Natiuitie, the Paſſion, the Reſurrection, the Aſcention, the comming of the Holie Ghoſt, and the moſt Holie Trinitie. Moreouer we muſt be-

rea-

readie to beleeue, all that ſhalbe declared vnto vs, by holie Church. And finally in all outward behauiour, to ſhunne and auoide thoſe thinges, which haue anie ſhew of infidelitie: as to carrie the habit of a Turke, or of the Iewes, the eating of fleſh on daies forbidden as Heretikes doe, and ſuch like. For that it is neceſſarie, to confeſſe the true faith, not only in hart and with mouth, but alſo with exterior deedes, (Rom. 10. Tit. 1.) to ſhew our ſelues to diſlike of al Sectes, that are contrarie to holie Church.

S. What is hope?

M. Hope is the ſecond Theological vertue, ſo called

led, becauſe it alſo hath immediate relation to God. For as by faith wee beleeue in God, ſo by hope, wee truſt or hope in God.

S. What is the office of Hope?

M. It is to eleuate our mind to hope for eternal felicitie. And becauſe this is ſo highe a benefit; that it was not poſſible to reach therto by humane abilitie, therefore God geueth vs this ſupernaturall vertue, that by it we may truſt, to attaine to ſo great a good.

S. Wherupon is this hope grounded, and wheron doth it relie?

M. It is grounded, & doth relie vppon the infinite goodnes and mercie of God,

God, wherof we haue moſt certaine ſignes: ſeeing he hath geuen vs his owne Sonne, and by his meanes adopted vs for his children, and promiſed vs the inheritance of the kingdome of Heauen, if wee doe workes conformable to the dignitie receiued, and hath alſo geuen vs grace and ſufficient helpe, to doe ſuch workes.

S. What is Charitie?

M. It is the third Theologicall vertue, hauing immediat relation to God. By this vertue our ſoule is eleuated to loue God aboue al things. Not onlie as Creator, and Author of all our naturall good, but alſo as the geuer of grace, and of glory, which are ſupernatural,

S. I

S. I would know, whether charitie be also extended vnto crearures?

M. Charitie is properlie extended vnto al men, & to all things, which God hath made. But with this difference, that God is to be loued for himselfe, he beinge infinitly good: and it is farther extended, to all other thinges, which are to be loued, for the loue of God. And in particular our neighbour, our parents or frends, are not only to be vnderstood, but also euerie man though he would be our enimie, because euerie man is the Image of God, and for the same is to beloued.

S. Is Charitie a greate vertue?

M. It

M. It is the greateſt of all others, and it is ſo great, that whoſoeuer hath it, can not loſe his ſaluation, if he firſt loſe not charitie. And he that hath it not, can by no meanes be ſaued, though he had all the other vertues, and gifts of God.

Of the Cardinall vertues.

S. WHat is Prudence?

M It is the firſt of the foure Cardinall vertues, which haue this name, becauſe they be principall vertues, and as fountaines of all the other morall and humane vertues. For that prudence gouerneth the vnderſtanding. Iuſtice gouerneth the

the wil. Fortitude gouerneth the irascible powre. And Temperance gouerneth the appetite of concupiscence.

S. What is the office of Prudence?

M. It is to shew the due end of euerie action, and the conuenient meanes, and all the circumstances, as wit, the time, the place, the manner, and such like; that the worke may be well done, in all points and perfectly. And therefore it is called the mistris of other vertues, and is as salt to meat, and as the sunne in the world.

S. Which be the vices contrarie to Prudence?

M. Vertue cõsisteth in the middest, and hath alwaye

two contrarie vices, which are in the extremes: One vice contrarie to Prudence is Imprudence, that is, inconsideration and rashnes: and it is in those, that doe not consider what they haue to doe, and so either they looke not to the true end, or they vse not the true meanes. The other vice is subtilitie, or carnall pollicie: and it is in those that with great diligence think of the end, and of the meanes, but they direct all thinges to their priuat commoditie, for the gaining of some worldlie benefit. And therefore they endeauour subtilly, to deceiue their neighbour, to bring to passe their busines to their owne purpose. But

in the ẽd it wil appeare, that ſuch are moſt imprudent, looſing the moſt ſoueraigne good, for the loue of things of no importance.

S. What is Iuſtice, and what is the office therof?

M. Iuſtice is a vertue, which geueth euerie one that is his owne. And ſo the office therof is to make things iuſt, and to put equalitie in humane contracts. Which is the foundation of quietnes, and of peace. For if each one would be content with his owne, and not couete that belongeth to an other, there ſhould neuer be warre nor diſcord.

S. What be the vices contrarie to Iuſtice?

M. They are two. One is In-

Iniuſtice, that is when one taketh that which belongeth to an other, or in contracts geueth leſſe then he ought, or taketh more then is due to him. The other is too much iuſtice, that is, when one is too rigorous, and wreaſteth thinges by pretence of Iuſtice, more ſeuerely then reaſon requireth. For in ſome caſes, it is neceſſarie, that compaſſion be mixed with iuſtice As if a poore man, can not pay all he oweth preſently, without his great loſſe or domage, it is a reaſonable thing and iuſt, that he haue a little time graunted him: and to denie him the ſame, is too great rigour

S. What is Fortitude, and

what is the office therof?

M. It is a vertue which maketh vs readie to ouercome all difficulties, that would otherwise hinder vs from doing wel. And it reacheth euen to suffering death, when it is necessarie for the glorie of God, or for performing of our dutie. And all the holie Martyrs haue triumphed ouer their persecutors, by this vertue. And in like manner all valiant soldiars, which in iust warres haue made so great proofe of their valoure, haue become glorious by the same vertue.

S. What be the vices contrarie to Fortitude?

M. They are cowardlines, and audacious temeritie.

For

For cowardlines. maketh one to yeelde too easely, which cometh of the lack of fortitude And audacious temeritie, maketh one to put himselfe in danger, when there is no neede: which (so to terme it) is too much fortitude. And it deserueth no praise but blame, and therfore is no vertue, but a vice.

S. What is Temperance, & what is the office therof?

M. Temperance is a vertue that brideleth sēsual delights and maketh a man to contēt himselfe, with such pleasures, and in that measure, as reason alloweth.

S. What are the vices contrarie to Temperance?

M. They are Intemperance,

and Insensibilitie Intemperance is, whē one is to much geuen to delights, and therfore committeth excesses in eating, and such thinges, as doe hurt both the soule, and the bodie. Insensibilitie is, when a man vseth the other extreeme, and so flyeth all pleasures, that he will not eate things necessarie for his health, to auoide that litle delectation, which conuenient meats doe naturallie bring But the vice of intemperance is much more common amongst men, then the vice of insensibilitie. And therfore all holie men, by word and example, haue exhorted vs to fasting, and to mortification of the flesh.

Of the ſeuen giftes of the holie Ghoſt.

CHAP. 13.

S. WHich be the ſeuen giftes of the Holie Ghoſt?

M. They are thoſe which the Prophett Iſaie hath taught vs, (Iſa. 11.) to witt, Wiſedome, Vnderſtanding. Counſaile, Fortitude, Knowledge, Pietie, and the Feare of our Lord.

S. Wherto doe theſe gifts helpe vs?

M. To attaine to the perfection of Chriſtian life. For they are as a ladder, by which we clime vp, from the

the ſtate of ſinne by diuers degrees, euen to the height of ſanctitie. But you muſt know, that the Prophet numbreth theſe ſteppes cõming downewards, for he did ſee as it were a ladder which came from Heauen. Neuertheles we wil recount thẽ aſcending, as going vpwards & aſcending frõ earth to heauen. The firſt degree then is, the Feare of our Lord, which doth terrifie a ſinner, when he thinketh that he hath God almightie for his enimie. The ſecond degree is, Pietie. For he that feareth puniſhment which God threateneth againſt a ſinner, beginneth to become godly, and deſireth to obey and to ſerue God, and to

to worke his holie will in al things. The third degree is, Knowledge, for that he who desireth to worke the wil of God, demandeth of God, that he wil teach him, his holie commandements, and God partly by preachers, partlye by bookes, and partlie bye inward inspirations, teacheth him all that is necessarye. The fourth degree is Fortitude, for he that knoweth, and is willing in all things to serue God, findeth manie difficulties, and tentations of the world, the flesh and the diuel. And therfore God at that time of neede, geueth him the gift of Fortitude, that he may ouercome al difficulties. The fifte de-

degree is Counſaile, for when the diuel can not preuaile by force, he turneth him ſelfe to deceipts, and vnder pretence of good, prouoketh the iuſt man to fal: yet God doth not abandon him, but geueth him the gift of Counſaile, by which he preuaileth againſt the deceipts of the enemie. The ſixt is the gift of Vnderſtanding, for when a man is wel exerciſed in the actiue life, and hath had manie victories againſt the diuel, God doth draw him & exalt him to the contemplatiue life, and with the gift of vnderſtanding, maketh him to vnderſtand and penetrate diuine Miſteries. The ſeuenth is the gift

gift of Wisedome, which is the complement of perfection. For he is wise that knoweth the first cause of all thinges, and according therto formeth al his actions: which none can doe, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth al things vnto it, as vnto the last end. And because wisedome ioyneth the affection to vnderstanding, therfore it is called wisedome, that (is sauorie knowledge) as Saint Bernard teacheth vs.

of

Of the eight Beatitudes.

CHAPT. 514.

S. WHat are the eight beatitudines, which our Lord taught vs in the Ghoſpel? (Mat. 5.)

M. They are an other ladder to clyme vnto perfectiō, like vnto that of the giſts of the Holie Ghoſt. For that in ſeuen ſentences, are conteyned ſeuen degrees, to arriue vnto beatitude. And laſtly the eight doth geue vs a ſigne to know whether a man haue aſcended vp to theſe degrees or no.

S. Declare vnto me this ladder briefly?

M.

M Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, wherby wee ascend vnto felicitie. The generall and ordinarye impediments are three; the desire of goods, of honors, and of pleasures. Soe Christ saith in the first degree, that the poore in spiritt are blessed, that is, those who willingly despise goods. In the second he saith, that the meeke are blessed, that is, those that geue place to all, not resistinge those, that putt them selues before them, and thrust them behind. In the third he saith, that those are blessed that weepe, that is, those that seeke not the delights, and plea-

pleasures of the world, but attend to doe penance, and to bewaile their sinnes. In the other two degrees, he teacheth vs the perfection of the actiue life, which consisteth in fulfilling all that we are bound vnto by iustice, and by charitie. Therfore he saith in the fourth degree, that those are blessed, that hunger and thirst iustice. And in the fifth he saith, that the merciful are blessed. In the last two, he draweth vs to perfection of the contemplatiue life: and therfore he saith in the sixt, that they are blessed, that haue a cleane hart, for they shal see God, that is, they shall see him in the life to come, in glo-

glorie; and in this, they shal know him by grace of contemplation. And in the seuenth he saith, that the peaceable are blessed, because they shall be called the children of God; that is, blessed are they who hauing added perfect charitie, to contemplation, haue made al their repose in God, and pacified all the kingdome of their soule, and so they shalbe children of God, like vnto their Father, holie and perfect. In the eight sentence noe new degree of perfection is conteyned, as S. Augustine doth wel say, (lib. 1. serm Domin in monte) but there is declared a manifest signe, to know if one be arriued to pefection: and this signe

signe is to suffer willingly vniust persecution, for that like as the gold is tried in the fornace, so is a iust and perfect man in tribulatiõs.

Of the seuen Workes of mercie corporall, and seuen Spirituall.

CHAPT. 15.

S. IT remaineth that you declare to me the workes of mercie, aswel corporal as spirituall

M. The workes of mercie corporal ar seuen. Whereof we haue six in the holie Gospel; (Mat. 25.) to wit, to geue meate to such as hunger: to geue drinke to

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ſuch as haue thirſt: to cloth the naked: to harbour pilgrimes: to viſit the ſicke: to comfort the impriſoned. The ſeuenth worke, which is to burie the dead, holie Tobie hath tauglit vs, and the Angel Raphael. (Tob. 1. & 12.) The workes of mercie ſpirituall, are alſo ſeuen: to inſtruct the ignorant: to geue counſaile to the doubtfull: to comfort the afflicted: to correct ſuch as erre: to pardon offences: to beare with other mens defects: and to pray God for the quicke and dead.

S. Is there anie cauſe that excuſeth vs, from the works of mercie?

M. Three thinges may excuſe vs. The firſt is when a

man hath not the meanes to do them: and so that good Lazarus, the poore begger, of whom it is read in the Ghospell. (Luc. 16.) did no corporall workes of mercie, because himselfe had neede, in a manner of all those workes, and so was crowned for his patience. And this is the ordinance of God, that the riche may saue themselues, by shewinge mercie, and the poore by the way of patience: and so he that hath not knowledge or prudence for himselfe, is not boūd to teach or geue counsaile to others. The second cause is, when a man serueth God in a higher sorte, then the actiue life is, and by reason of that state hath

hath no occasion to do manie workes of charitie, so the holie Eremits, that remayne inclosed in solitarie places, or in their celles, to contẽplate heauenlie things, are not bound to leaue that holye exercise, and goe to seeke those, to whom they may doe workes of mercie. The third cause is, when a man doth not find anie that hath notorious neede of his mercie: for that we are not bound to succour anie but those, who can not helpe themselues, or haue not others that will, and can helpe them. True it is, that perfect mercie doth not expect the time of the bond, but is readie to succour in the best manner it

can, and all that it can.

M. It seemeth to me that all men may worke, the last worke of mercie, that is, to pray to God for our neighbour?

M. So it is, and therefore the holie Eremits doe also this worke of mercie, for that they pray to God that he geue his grace, to all those that neede it.

Of vices and sinnes in generall.

CHAP. 16.

S. IT is now time that you teach me, what vice & sinne is, to flie from it: like as you haue instructed me in

in vertues and good workes, to obtaine them?

M. Sinne is nothinge els but a voluntarie committing or omittinge against the law of God. Where you haue to consider, that three thinges are required to a sinne. First, that there be some act committed, or omitted, that is to doe, and worke a thinge forbidden, or not to doe a thinge commanded. As for example, to blaspheme, is a committinge, not to heare Masse, is an omission. Secondly is required, that this committinge or omitting, be against the law of God: for that the law of God is the rule of well working, like as the art of a Mason, is the rule of makinge a wall well.

And therefore as a maſon is not a good maſon, and maketh not a wall well, when he worketh not according to art: ſo a man liueth not well, and is not a good man, when he foloweth not the law of God. And by the law of God is not only vnderſtood, that which he hath geuen by himſelfe, as the tenne commandements are, but that alſo, which he geueth vs by his Vicare in earth, the Pope his Holines, and other ſuperiors, as well ſpirituall as temporall: becauſe all are the miniſters of God, and haue authoritie from him. Thirdlye is required, that committing, or omitting, be voluntarie: for whatſoeuer

is

is done without consent of the will, is no sinne. As for example, if one blaspheme when he sleepeth, or hath not the vse of reason, or propably knoweth not, that such a word is blasphemie: in such a case a man sinneth not, because there is no consent of the will.

S. I haue vnderstood, what sinne is, now tell me what vice is?

M. Vice is an euill habite, and an euill custome of sinning, procured by often sinninge. Whereof commeth, that a man sinneth more easely, and with more boldnes, and alacritie. As (for example) we doe call one a blasphemer, or a gamester, when he is wont to blas-

pheme, or vseth gamminge. So that to blaspheme is a sinne, & to be a blasphemer, is a vice. And so we may say of all the other sinnes.

S. Is sinne a great euill?

M. It is the greateſt euill that can be found. Yea rather, it onlie is absolutelye euill, and displeaseth God more then anie thinge els. Which appeareth by this, that God spareth not to destroy and lose the most noble thinges that he hath, to punish sinne. If a Prince had a vessell of siluer, or of gold, most fayre, and most precious, and finding in it some stinking liquore, should be so displeased therwith, that he should breake it, and cast

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it into the bottome of the sea, you woulde doubtlesse say, that Prince had a wonderfull great hate against that liquore. So God hath made two most pretiouse vessels: one of siluer, which is man, and one of gold, which is an Angell. And for that he hath found this stinkinge liquore of sinne, in the one, and in the other, he hath broken, and cast them into the bottome of hell to perpetuall miserie, all those Angels that sinned: and daylye casteth into the same place of perdition, all those men that die in theire sinne. And once for the sinnes of the worlde, he brought vpon it the diluge, and drowned all, except

cept Noe and his familie that liued iuſtly.

S. How manie ſortes of ſinnes be there?

M. Sinne is of two ſortes, For one is called Original ſinne, and the other Actual. And actuall ſinne is likwiſe of two ſortes; one mortall, and the other veniall.

Of originall ſinne.

CHAP. 17.

S. WHat is originall ſinne?

M. Original ſinne is that, in which we are borne: and it commeth vnto vs by ſucceſſion from our firſt Father Adam. For you haue to know, that when God made the

the first man, and the first woman, called Adam, and Eue, he gaue them seuen giftes. First he gaue them his grace, by which they were iust, and the frends of God, and his adopted children. Secondly he gaue them great knowledge, how to do well and to shunne euill. Thirdly he gaue them obedience of the flesh to the spirit, that it shoulde not be moued to vnlawfull desires against reason. Fourthly he gaue them promptnes and great Facilitie to doe well, and to flie euill, and but one most easie commandement to obserue. Fiftly he freed them from all labour, and seare, for the earth brought forth fruites sufficient for mans life of it selfe,

selfe: neither was there anie thinge that could hurt man. Sixtlye, he made them immortall, that is, that they shoulde neuer haue died, if they had not sinned: Seuēthly, he would after some time haue translated them into Heauen, to such an eternall and glorious life, as Angels haue. But the first man and woman, inueigled by the diuell, did not obserue that commandment, and so they sinned against God, and therby lost those seuen giftes, which I spoke of. And because God gaue them those giftes, not only for themselues, but also for all their posteritie, therefore they lost them, for themselues and for vs all: and made vs partakers of

of their sinne, and of all their miseries: as we shoulde haue bene of all their graces, and other benefites, if they had not sinned. Thus then is Originall sinne, an enmitie with God, and a priuation of his grace, with which priuation we are borne. Whereof proceedeth ignorance, euill inclinations, difficultie to doe well, and facilitie to do euill, the paine and trauell to prouide to liue, the feares and perilles in which we remaine, most certaine death of the bodie, and also eternall death in hell, if before we dye, we be not deliuered of sinne, and returne not into the fauour of God.

5. What remedie haue we against

againſt this Originall ſinne?
M. It is already ſaide before, that the remedie is the Paſſion, and Death of Chriſt our Lord. For ſo God would, that he that ſhould ſatisfie for the ſinne of Adam, ſhoulde be himſelfe without ſinne: and the ſame was God and man, and ſo he was infinitly acceptable to God, and did obey, not in an eaſie thinge, as that was, which was commanded to Adam, but in a moſt hard thing, as was the ignominious death of the Croſſe. And this remedie is applied to vs, by holy Baptiſme, as hath ben ſaid. And albeit God doth not ſtraightwaies rẽder vnto vs, all thoſe ſeuen giftes: yet he hath reſtored

ſtored to vs, the moſt principall, which is his grace, by meanes wherof, we are made iuſt, the frends, and children of God, and heyres of Heauen. The other giftes ſhalbe reſtored vnto vs hereafter, with great increaſe in the other life, if we behaue our ſelues well in this.

Of mortall and veniall ſinne.

CHAP. XVIII.

S. DEclare vnto me now, what is actuall ſinne, and how is one mortall, and an other veniall?

M. Actuall ſinne is that, which we commit by our owne will, when we are come

come to the vse of reaſon. As to ſteale, to kill, to ſweare falſly, and ſuch like things, contrarie to the lawe of God. And it is mortall ſinne when it depriueth vs of the grace of God, which is the life of the ſoule, and maketh one worthie of eternall death in Hell. It is veniall ſinne, when it diſpleaſeth God, but not ſo much that it depriueth vs of his grace and merireth puniſhmẽt, but not eternall.

S. How ſhall I know, whether the ſinne be mortall, or veniall?

M. To know when a ſinne is mortall, you muſt obſerue two rules. One is, that the ſinne be contrarie to the charitie, or loue of God, and

of our neighbour. The other, that it be with full consent of the will. For when either of these two thinges is wanting it is not mortall, but veniall. And a sinne is then saide to be against charitie, when it is against the law, in a matter of weight, as when it is a sufficient offence to breake frendship: but when it is in a smal matter, such as ordinarily breaketh not frendship: it is not then against charitie: but is said, not to be accordinge to charitie. And so such as commonly breaketh frendship, is against the law, because it is against charitie, which is the ende of the law: such as commonlye breaketh not

friendſhip is not againſt the law, but not according to the law, becauſe it is not againſt charitie, but not accordinge to charitie. Take an example: to ſteale a great quantitie of money, is a mortall ſinne: becauſe it is againſt the law of God, being in a matter of weight, & in the iudgement of moſt men, ſufficient to breake frendſhip, and ſo is againſt charitie: but to ſteale a farthing, or a pinne, or a like thing, is not a mortall ſinne, but a veniall, becauſe it is in a ſmall matter: which although it be not according to charitie, yet it is not againſt charitie, becauſe it is not a thing that in reaſon can breake friendſhip. In like ma-

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ner we may ſay of beinge voluntarie: for when a thing is againſt the law, in a matter of weight, and fully voluntarie, it is a mortall ſinne: but if it be not fully voluntarie, as if one haue a thought, or a ſodaine deſire to ſteale, or to kill, or to blaſpheme, and preſently perceiueth his error, before he fully conſent with his will, it is only a venial ſinne. Therfore a man muſt ſtand vpon his guard, and preſently as he is a ware of an euill thought, or deſire, he muſt driue it away, before he geue conſent therto.

Of the seuen Capitall sinnes.

CHAP. 19.

S. I Desire now to know, which be the most principall sinnes, to the end I may flie thē with more diligence? M. Some sinnes are more principall, because they are as fountaines or rootes of others, and therefore called capitall, and these are seuen. Others are more principall. for that they are more hard to be pardoned, and are called sinnes against the Holie Ghost, and they are sixe. Finallye, there are others more principall, because they

they are more manifestlye enormious, and against all reason, and therefore it is saide, that they crie for reuenge to Heauen, and they are toute.

S. Which are the Capitall sinnes?

M. They are these. Pride, or(as others cal it)Vaine glorie, Couetousnes, Lecherie, Enuie, Glotonnie, Anger, and Slouth. (S. Greg 32. moral. c. 17)

S. Wherfore are they called capitall?

M. They are not called capitall, because they are mortall: for manie sinnes are mortall, and are not capitall, as blasphemie and murder: and manie capitall, which are not alwayes mortall, as

anger, glottonie, and slouth. But they are called capitall, because they are heads of manie others, which proceede from them, as branches from the roote, and riuers from the fountaines.

S. What is Pride, what sinnes doth it bringe forth, and what is the remedie against it?

M. Pride is a sinne, by which a man thinketh himselfe to be more then he is: and so preferreth himselfe aboue others, not willing to haue others aboue him, nor equall with him. The sinnes which it produceth, are, vaine glorie, and vanting of himselfe, contendinge with others, discorde, disobedience, and the like. The remedie

remedie is, to attend with all diligence to holie humilitie, that is to know that a mã is nothinge of himselfe, and that all we haue, is the gift of God, and to thinck that others are better then we, and therfore to esteeme our selues lesse then others, in mind to submit our selues to all, and outwardly to honor all others, accord ng to their degrees. It helpe h also to consider, that pride maketh a man like the diuell, and that it displeaseth God highlie: wherupon it is written (1. Pet. 5. Iac 4.) that God resisteth proud men, and boweth himselfe to humble men: he confoundeth the proud, and exalteth the humble.

S. What is Couetouſnes, what are the ſinnes which come of it, and the remedie againſt it?

M. Couetouſnes is a diſordinate affection towardes riches, and it conſiſteth in three things. Firſt, in deſiring the goods of others, not being content with his owne. Secondly, in deſiring more then is ſufficient, and not willinge to geue the ſuperfluous to the poore, as we are bound. Thirdly in louing thoſe goods we haue too much, though they be our owne, and not ſuperfluous. And this appeareth, when a man is not found readie to loſe his goods, in a caſe that is neceſſarie, for the honour of God. And ther-

therefore Saint Paul saith, (Ephes 5.) that couetousnes is (in some sort) Idolatrie, for that the couetous man, preferreth his goods before God, seing he is contented rather to loose God, then his goods. The sinnes then which proceede of couetousnes are manie, as Theft, robrie, deceiptes in buyinge and selling, crueltie towardes the poore, and other like. The remedie is, to exercise our selues in the vertue of liberalitie, considering that in this life, we are trauelers, and pilgrimes: and that therfore it is much better for vs, not to load our selues with goods, but to diuide them, with our fellow trauelers, who may

may carrie them vnto ou contrie: and ſo being in part disburdened, we may make our voyage more eaſily.

S. What is Luxurie, what ſinnes doth it bringe forth, and what is the remedie againſt it?

M. Luxurie is a diſordinate affection towardes carnall pleaſures and delightes. The ſinnes which proceede from it, are Blindnes of minde, Temeritie, and Inconſtancie, as alſo Adulterie. Fornication, diſhoneſt, words, and all other vncleanes. The remedie is to be well exerciſed in faſtinge, in prayer, and in flyinge euill companye: becauſe theſe are the meanes to keepe chaſtitie: and aboue all for

mea

men not to truſt to themſelues, or theire owne vertue and holines, but to ſtand aloofe from dangers, and to keepe well their ſenſes, conſidering that the moſt ſtrong Sampſon, the moſt holie Dauid, and moſt wiſe Salomon, were deceiued with this vice, and fell into great blindnes of mind, and chiefly Salomon, who was brought to adore all the Idols of his Concubines.

S. What is Enuie, what ſinnes doe come of it, and what remedie is there againſt it?

M. Enuie is a ſinne by which one is diſpleaſed at the good of an other: for that it ſeemeth to diminiſh his owne greatnes. Where

you haue to consider, that when the good of an other displeaseth you, for that he is not worthie to haue it, or because he vseth it not well, it is no sinne. Likewise when you are displeased, that you also haue not the good, which others haue, and chieflye vertue, deuotion, and the like goodnes, this also is no sinne, but rather is a holie and commendable emulation. But when it displeaseth you, that an other hath some goodnes, because it seemeth to you, that it darkeneth your glorie, and you would that he had it not, to the ende he were not your equall, or your better, it is the sinne of Enuie. And it brin-

bringeth forth manie sinnes, as peruerse iudgement, ioy of an other mans euill, murmuringe, and detraction. For that the enuious, seeketh to diminishe the good name of his neighbour. And finallye, sometimes it induceth to commit murder, as Cain did, who for enuie, killed his brother: and the Iewes for enuie, procured the death of our Lord. The remedie is, to be exercised in brotherlie charitie, and often to thincke, that Enuie hurteth more him that enuieth, then him that is enuied. For that the enuious afflicteth and fretteth him selfe inwardlye, and oftentimes God doth exalt him, that is enuied,

enuied, by that meanes by which the enuious woulde haue abaſed him. So we ſee that the diuell for enuie, cauſed man to loſe the terreſtriall Paradiſe, and God by that occaſion wrought, and Chriſt came into the worlde, and ſo gaue vs the celeſtiall Paradiſe. The brothers of the Patriarch Ioſeph, ſold him for enuie, and God by that occaſion brought to paſſe, that Ioſeph became Lord of his brothers. Saul for enuie perſecuted Dauid, and God cauſed Saul to looſe the kingdome, and gaue it to Dauid.

S. What is Gluttonie, what ſinnes produceth it, and what is the remedie againſt

againſt it?

M. Gluttonie is a diſordinate appetite of eating, and drinkinge: which conſiſteth in takinge more meate then is conuenient, in ſeeking too precious meates, in deſiring forbidden meates, as fleſh one the Friday, and Saturday, in not expectinge the houre of eating one faſting dayes, and finally in eatinge with too great deſire and eagrenes. The ſinnes which come of Gluttonie, are obſcuritie of vnderſtandinge, vaine mirth, and bablinge. And often of Gluttonie cometh Luxurie, with all the ſinnes which proceede thereof. The remedie is, to attend vnto temperance and abſtinence, which helpe both

both the ſoule and the bodie. And in particular it is moſt profitable to conſider, that the delight of gluttonie is very ſhort, and often leaueth behind it long paines of the ſtomacke, of the head, and other like.

S. What is Anger, what ſinnes doth it bringe, and what remedy is there againſt it?

M Anger is a diſordinate deſire of reuenge. But you muſt know, that moderate and ordinate anger is good. Wherupõ the Pſalme ſaith: (Pſal. 4.) Be you angrie and ſinne not. And Sainct Baſil ſaith, (S. Baſil. in orat. de ira.) that anger is like to a dogge, which is good when he barketh againſt enimies,

but

but not when he hurteth frendes. The disorder of anger, consisteth in three thinges. First, in desire to be reuenged of him that deserueth it not, and that hath not offended vs. Secondly, in desiringe to reuenge by priuate authoritie, for that to punish, and to vse reuenge against malefactors, doth not belong to anie, but to Superiors, as to the Prince, or Magistrate. And for so much as God is the Supreme Prince, he saith, That to him reuenge principally belongeth. (Rom. 12.) Thirdlye, in reuenging for hatred, and not for zeale of iustice, and in exceeding in the maner; and in other circumstances. The sinnes

which come of disordinate anger are, contentions, iniurious wordes, furious behauiour, outragious actions, as of madd-men: for immoderate anger is like to madnes. The remedie is, to be exercised in the vertues of meeknes, and of patience, consideringe the examples of holie men, and of Christ himselfe, who by supporting and sufferinge, haue triumphed more gloriously, then worldly men do by endeuoring to be reuenged of theire enimies.

S. What is Slouth, what sinnes produceth it, & what is the remedie against it?

M. Slouth is called in Greke Acidia, and signifieth tediousnes, lothsomnes, and grief

griefe to doe well. And it is a mortall ſinne, when one greeueth and taketh lothſomnes to doe well, and is diſpleaſed for that he is bound to obſerue the commandements of God, and to walke in the way of vertue. The ſinnes which it produceth, are light eſteeming the commandements: eaſily yelding himſelfe to vices: deſperation of well doing: hatred and diſlike of ſuch as woulde draw or force a ſinner to leaue ſinne, and to take a good way. The remedie is, neuer to be idle, to read good bookes, to conſider the great reward, which God promiſeth to thoſe, that are diligent in obſeruinge his com-

mandments and the eternall and intolerable punishment, which is prouided for the negligent.

Of the sinnes against the Holie Ghost.

CHAP. 20.

S. WHat, and how manie be the sinnes against the Holy Ghost?

M They are six, to witt, despaire of our saluatiō: presumption to be saued without merites: to impugne the knowen truth: enuie at an other mans grace: obstinacie in sinne: and finall impenitence.

S. Wherfore are they called

ledſinnes againſt the Holie Ghoſt?

M. Becauſe they are committed vppon meere malice, and eſpeciallye the third, which is of all other properlye a ſinne againſt the Holie Ghoſt: that is, when a man knoweth the truth, and yet will obſtinatly hold, and proue that is not true. To ſinne of malice, is ſaide to be againſt the Holie Ghoſt, becauſe goodnes is attributed to the Holie Ghoſt, which is contrarie to malice: like as the ſinne of ignorance, is ſaid to be againſt the Sonne of God, to whom wiſedome is attributed: and ſinninge of frailtie, is ſaid to be againſt the Father, to whom powre is

attributed.

S. What haue theſe ſinnes proper?

M. They haue this, that they are not pardoned in this world, nor in the other, as our Lord admoniſheth vs in the Goſpell. (Mat 12.) Which yet is thus vnderſtood: that they are hard to be pardoned, becauſe ſeldom and hardly thoſe that fal into theſe ſinnes, come to true repentance: like as when we ſay: a diſeaſe is incurable, we will not for all that ſay, it can not be cured by any meanes but that it is ſeldom cured, or that ordinarily it is not cured.

Of

Of sinnes that crie vnto Heauen.

CHAP. 21.

S. HOw manie are they, and what be the sinnes, which crie vnto Heauen?

M. They are foure, to wit, wilfull murder: carnall sinnes against nature: oppression of the poore, and chiefly of orphans, and widowes: and to defraud workmen of their wages.

S. Wherfore it is said, that they crie to heauen?

M. Because the iniustice of these sinnes is so manifest, that it can not be couered or hidden by any meanes.

Of the foure last things.

CHAP. 22.

S. I Would haue some generall document to flie sinne?

M. The wise man saith, Remember thou the last things, and thou wilt neuer sinne. (Eccl. 7.) The last things are foure. Death, the Generall Iudgment, Hell, and Heauen.

S. Wherfore are these foure things called the last?

M Because death is the end of life, and the last thing which is to happen in this world. Finall iudgement is the last of all the iudgements

ments, that are to be geuen: and therefore there is no appealing from it. Hell is the last euill, that malefactours are to haue, and they are to remaine therein for euer, without possibilitie euer to change Heauen is the last good, which the good are to haue, and they are neuer to lose it.

S. I would haue some considerations, to exercise my selfe in these last things, for that remembring my self often of them, I shoulde neuer sinne, as the Wiseman saith, whom you alleaged.

M Concerninge death you may consider these foure points. First, that death is most certaine, and none can escape it. The second, that the

the houre of death is vncertaine. and manie die when they leaſt thincke of it. The third, that in death, all the deſignements of this life doe end: and then the vanitie of the worlde appeareth. The fourth, that at theire death euerie one repenteth the euill he hath done, and the omiſſion of good, which he might haue done: and therfore it is great folie to doe that, wherof we are ſure to repent vs. Touchinge Iudgment, you may conſider theſe points. Firſt, that the iudgement ſhalbe geuen of a moſt important matter, to wit, of the chiefeſt good, or the greateſt euil. Secondly, it ſhalbe geuen by the higheſt Iudge, who know-

knoweth all thinges, and whome none can resist. Thirdlye, it shalbe geuen in the presence of the whole worlde, where none can hide themselues. Fourthlye, there will be no hope to flie the sentence, or the execution of Gods Iustice. Concerninge Hell, consider that it is large, long, high, and deepe. Large, for that it conteyneth all the paines that can be imagined. Long, for that they are eternall. Heigh, for that they are all most bitter in the highest degree Deepe, because they are all absolute paynes, without mixture of anie sort of consolation. Concerninge Heauen, consider in like manner, that it is large, for

for that it conteyneth all the goodnes that can be imagined, and more also then we can imagine or desire. It is long, because all those Beatitudes are eternal It is high, because they are most high and noble. It is deepe, because they are pure good without any mixture of euill And there you may adde, that the cõmodities of this life, haue no one of these cõditions: for that they are few, short, little, and alwayes mixed with vexations, and troubles of mind. And likewise the euils of this world are few, short, little, and alwayes tempered with some consolation. Wherupon you are to conclude, that all those haue truly lost their wittes, that for loue

loue of the commodities of this life, or for feare of present tribulations, loose the happines, or fall into the euils, of the world to come.

FINIS.

Extraict du priuilege.

PHilippe par la grace de Dieu Roy de Castile, d'Arragõ, &c. permettons de grace especiale à Iean Heigham d'imprimer ou faire imprimer le Catechisme de Bellarmin en Anglois à l'exclusion de tous autres, pour l'espace de quinze ans, cõmẽçãt le 1. de Iuliet, 1622. à peine de confiscation & amende mentionée en ledit priuilege.

Signé

LE COMTE.